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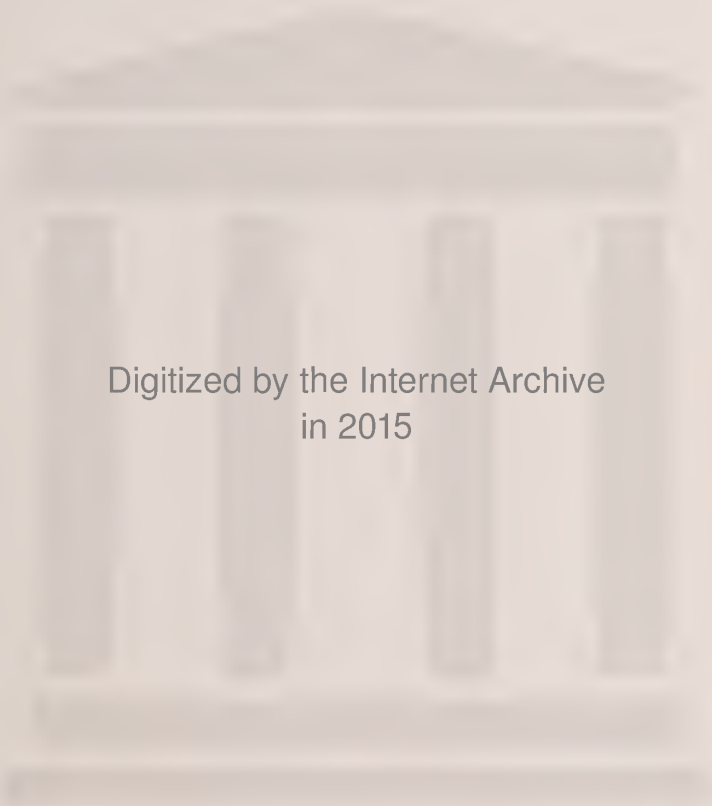
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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. JULY, 1889. NO. 7

GENERAL ASSEMBLY came and brought a stream of visitors from all over the country to the Mission House. General Assembly went and left behind the memory of their pleasant faces, the echo of their friendly voices.

THE Standing Committee of the Board of Foreign Missions brought in a noble report to General Assembly, which was followed by a grand speech from Dr. Gillespie. The one mournful note was the state of the treasury. Observance of the first Sunday in November is again recommended as a day of prayer for foreign missions, and a million dollars is still the aim.

AND what a meeting that was in the Madison Square Church, May 23! The northwest held not back and the southwest did not withhold, and northern New York and Philadelphia lent their voice and presence, and there was a worthy representation of our missionaries from many lands. Who will ever forget Mrs. Rhea's story of the Highland chieftain with the living candlesticks behind his feast-spread table; or Miss Holliday's reciting:

> "Lo! I will climb upon the heights
> And tend this flock for thee,"

or our Mrs. Hepburn, talking out the desires of her heart five minutes, ten minutes, like the most accustomed president of an auxiliary, after all her protesting that she never *could* speak from a platform!

WE have a list of fifteen subscribers in Johnstown, and as we read over their names without any knowledge of the facts, we hardly dare to hope that all of them can have been spared in the great disaster, and we cannot refrain from expression of sympathy to those who are left. If some have suddenly parted from our company we have assurance that they are, as they were, of the kingdom of God, and we believe that everything pertaining to our mutual missionary work is more interesting to them now than it ever was before. The Johnstown Auxiliary contributed last year $131.00, the Young Ladies' Band $20.00, and Conemaugh $21.21. That money was laid up beyond reach of fire or flood.

OUR sympathy was enlisted for three young missionaries of the Southern Methodist Board who met us in prayer-meeting at the Mission House lately, and were to have been joined here by a fourth young lady who was on one of the fated Johnstown trains. All were bound for Brazil. In the same way, Miss Paulson, the bright and lovely President of the Young Ladies' Band in the Second Church, Pittsburg, was carried away in the bitter flood. She was sister-in-law of Dr. Gillespie, Secretary of the Board of Foreign Missions.

OUR beloved missionary, Mrs. Butler, was to leave Ningpo for America on May 25, if she had strength to make the necessary preparation by that time.

MR. DE HEER, of the Gaboon Mission, is still at Basel, too ill to continue his homeward journey, and Mrs. Reutlinger is also in very delicate health.

WE would draw particular attention to Mrs. Kensington's letter, because of its interesting contents, and to Mrs. Kensington herself, our good Scotch friend, to whom we are verily indebted. When we had sent no one to assist our physician there, she volunteered to fill the breach, and has for long months preached Christ, for us, at the Ambala Dispensary.

THE need of a nurse to supplement Dr. Jessica Carleton's labors and to augment their usefulness is quietly expressed in our

letters from Ambala. The fact is, it is a pressing need, and there is just the same urgency for another nurse to aid Dr. Mary Bradford in Persia. We shall always maintain that no single lady, as a rule, should undertake missionary work alone, perhaps least of all, a doctor. Oh, rich woman ! what can you do with your money this summer that will give you so much satisfaction, as to send these messengers of help and healing to India, or Persia ?

Dr. Sarah Seward, who went to India eighteen years ago, and has pressed on indefatigably at Allahabad, without a halt for the past nine years, arrived in New York during the session of Assembly, too feeble to attend our Woman's Meeting.

Our summaries of organized Woman's Missionary Work in Great Britain are suspended this month for lack of room.

There are about one thousand Christian Chinamen connected with the Congregational Churches in California and Oregon. They contribute about $2,500 for home mission work and have organized a foreign missionary society, and with $1,400 as a starter, have sent two missionaries, one a Chinaman, back to China.—*American Missionary.*

Our Home for Chinese Girls, in San Francisco, has sheltered 224 in all, of whom 61 have been married into homes of their own. Of more than 30 at present there, few have any recollections of a mother.

Our Board of Foreign Missions has offered to transfer to the Home Board its Winnebago, Omaha, Sac and Fox, and Chippewa Missions, together with the grant of land given by Government for the school among the Umatillas. One reason for making the offer is the condition of our funds. Should it be accepted it would mean the severing of old ties between our societies and several missionaries whose names appear in the present issue of this magazine. But, Home or Foreign Board, it is only a choice of two apartments in the same old homestead.

Letters about the famine have lately taken precedence of other news from China, but now that the advancing season gives hope of growing crops, we shall be able to make room for not less absorbing and more cheerful subjects.

Dr. Mary Fulton, with her brother, was on a boat, the middle of April last, on their way to one of the two treaty ports recently opened in Kwong Sai. They were going to look over the country and see what the prospects are for living there and expected to be gone two months. A French Consul, an American Commissioner and customs officers had preceded them.

The King of Siam has petitioned our missionaries to find Christian homes in America for five boys to be sent here for purposes of education at the expense of the Siamese government. Mr. Dunlap since coming home has made the desired arrangements for these boys.

The yellow fever victims in Campinas, Brazil, were 883 during April. Dr. Lane found four persons ill with it on one bed.

Full and important letters have just been received at the Mission House from Mr. McDowell, the pioneer to the wild Koordistan mountains, and one also from young Dr. Wishard who joined him at Monsorea, on the Tigris, the last week in March. Mrs. McDowell and her baby girl have been in Oroomiah all winter, while her husband, at a practically greater distance than from New York to Oregon, sometimes not able to hear from Oroomiah for two months, spent the season amid the hardships of those rough mountain villages. He proposes to rejoin his family not before July, and to prepare for a second winter campaign. Dr. Wishard was to study Syriac for three months at Hassan, in the mountains.

Mr. McDowell's letters from Koordistan have nothing to say of his personal exposures or trials, but are full of facts about the people, their poverty, the scarcity, so great in Hassan that he saw people eating earth ; the extortions of government, the mutual depredations of Nestorians and Koords, the multitudes of open villages, the Christian life of little churches, the blessed effects of gospel-planting of long ago.

The Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) filled one of the largest churches in Toronto at their late annual meeting. They have attained to a presbyterial society in every presbytery in Ontario. They report many active members among old ladies, and one member who walks six miles every month to her meeting, besides serving as president of another society. The Canada papers are in the habit of reporting these woman's meetings very handsomely.

OUR MISSIONARIES IN THE UNITED STATES,

AND POST OFFICE ADDRESSES.

Miss M. M. Baskin, 933 Sacramento St., San Francisco, Cal.
Miss Emma R. Cable, " " " " " "
Miss M. Culbertson, " " " " " "
Mrs. Ira M. Condit, Los Angeles, "
Miss J. B. Dickson, Wounded Knee, Pine Ridge Agency, Dak.
Miss Susie A. Dougherty, Hayward, Wis.
Miss Cornelia H. Dougherty, " "
Miss Margaret C. Fetter, Omaha Agency, Neb.
Mrs. W. S. Holt, Portland, Oregon.
Miss Nancy Hunter, Greenwood, Yankton Agency, Dak.
Miss Kate McBeth, Mt. Idaho, Idaho Territory.
Miss S. L. McBeth, Lewiston, " "
Miss C. C. McCreight, Wounded Knee, Pine Ridge Agency, Dak.
Mrs. George Runciman, Versailles, N. Y.
Miss Anna Skea, Tama City, Iowa.
Mrs. C. G. Sterling, Pine Ridge Agency, Dak.
Mrs. Morton F. Trippe, Versailles, N. Y.
Mrs. Margaret C. Wade, Omaha Agency, Neb.
Mrs. J. P. Williamson, Greenwood, Yankton Agency, Dak.
Miss Eva M. Worden, Omaha Agency, Neb.

LETTER UPON A QUESTION OF MISSION POLICY.

OROOMIAH, PERSIA, March 14, 1889.

Woman's Work for Woman: In your last issue appears this statement relating to a plan of work in Central China: "The women are wretchedly poor and can ill afford to give the time required for instruction. The plan we have is to give them work to do, so that while listening to the Word of Life, they may earn a few cash for the wants of the body."

Now, if the ladies will be so kind as to allow me so much space in their monthly, I would very much like to speak a word on this plan from the standpoint of one who has strong convictions if not so very extended an experience.

This plan of work, modified to suit the requirements of different countries, is very much in use in mission work. Here in Persia we are not exceptions to this general rule, only adapting it to our special work.

The purpose of the originators of this plan was nothing but good. Those who now practice it are undoubtedly inspired with the same lofty ideals. The readers of the above paragraph in America possibly admired the wisdom which inspired it and felt grateful that the poor things were so well provided for while coming to hear the Word. So I am afraid to excite nothing but a storm of dissent even when presenting nothing but simple doubt. But my convictions are such as to urge me, and so I beg to be heard.

I say plainly, that I feel convinced the above plan is a mistaken policy even though I find myself disagreeing with so distinguished a worker as the writer of the passage in which it appears. I am afraid our zeal sometimes blinds our eyes to very plain consequences. There is great danger of our heart upsetting our heads by the overwhelming power of its emotions at the sight of distress. It is indeed hard to resist the appeal made by what we daily witness of dire want in such countries as China or Persia. But we should not be selfish enough to allow the personal satisfaction we take in satisfying want injure the work of the Gospel.

I sincerely believe the fruits of such giving as the above quoted are pernicious. Of this I could give you example after example which came under my own observation. But the principle as explained is as follows.

It will not do to apply the high moral standard of mature Christianity to these poor people. I believe this is the mistake of the practicers of this policy. They judge them by themselves. Where gain is offered if they come to hear the Word, they'll soon forget the ulterior object and end by coming for the money. Let me give one example. Lately a Mussulman had been very regular in coming to Sunday-school. Finally he came to a missionary and said in substance as follows: "Now I have been coming to your meetings very long and yet you have given me no work!" A boy making a report of the work among Mussulmans in Tabriz a few months ago, made the following remarkable statement: "There are —— members in the Mussulman Church, and two of these are not employed by missionaries!" These are but two examples, and mild ones at that, to show the consequence of this mistaken policy. If you think more would be better, I'll give you many more even stronger, among them some to show that even those who are apparently won over to Christianity by this method are at least of a low type of Christians, *if Christians at all.*

I believe in Dr. Nevius's plan. I wish less money could be used in missionary work. A missionary lately going to organize work among a very poor people positively refused to carry assistance to them, even though at the time suffering from a famine, saying: "If you oblige me to scatter this money there, I'll not consent to become the organizer of this work." *He was right.* Yours, etc.,

E. W. St. Pierre.

REPLY TO REV. E. W. ST. PIERRE'S LETTER UPON A QUESTION OF MISSION POLICY.

DEAR BROTHER: Your letter is very welcome and your expression of the general principle to be followed in the use of money in missionary work certainly does not meet with "a storm of dissent" from this quarter. We know that money is a dangerous influence in prosecuting missions and lament that in every country there will be some followers for the loaves and fishes. We warmly agree with what you say against relieving distress for the selfish relief of one's own feelings. It seems to us specially admirable, when young missionaries take high ground against depending on money to secure an apparent spread of Christ's kingdom, for the mistakes that they will make are more easily corrected than those errors on the other side, of over-giving. We have nothing so infinitely precious to carry to the heathen as the Gospel of our Lord Jesus Christ, and no bodily relief or advantages of a temporal sort will compare with this. We propose to aim at the best work and do the second best only as it subserves the first. And yet, after this hearty expression of sympathy with your views, we are obliged to take direct exception to your letter in two respects.

I. We differ entirely from your view of the instance which you quote of the "wretchedly poor" women in Central China. In this case no money was given outright to those women, only a chance to earn some money. And, did you notice? they were not converted women, but a class of absolutely heathen women. The opportunity was not offered them simply because they were "wretchedly poor," but because *they were heathen.* How *would* you draw such a dark soul in Central China to hear the Gospel? It is no use to tell her it is sweeter than honey to the taste or honey in the honeycomb. When she becomes a Christian she will find that out, but how should she know it now? We think our missionary lady took a very sensible way to allure heathen women to hear the Word, and you will remember that she said "this teaching in the class is followed up by faithful visitation in their homes" (and no money given therewith).

Circumstances would require the modification of any such method in different missions, but it would seem that the proved experience of nearly twenty years in the City Missions here in New York might be of value anywhere. By "City Missions" we mean the undenominational mission which aims to do a spiritual work. It does not give money to the poor. Through its nurses it gives medicine and clothing to the sick because they are *sick*, not because they are poor. Like yourself, it takes high ground about not giving aid which will injure spiritual fruits. But the feature of these City Missions which concerns our discussion is the "Helping Hand" conducted all winter, like our missionary's class, for very poor women, one afternoon in a week. These women are never given any money for coming to the "Helping Hand," but they are furnished the material for necessary garments for themselves and taught to make them and credited ten cents an hour for their sewing. If they are tardy, so much is deducted from their account. At the end of a season, each woman is permitted to turn her credit account into the garments she has made, and is able to carry off a comfortable outfit. About three hundred attend this class, and it is the judgment of those longest familiar with its effects, that the religious instruction, for which the sewing is laid aside a part of each afternoon, is not made ineffectual to souls through connection with this form of aid.

II. We take exception to your closing paragraph. Not to the action of the missionary referred to. We can well understand there may be circumstances unknown to us which made the ground he took perfectly right and wise. But we object to your illustration of a time of famine. We hold that famine relief is proper missionary work. We know of only one law, "If thine enemy hunger give him bread." A famine is an opportunity for the exhibition on a large scale of the mercifulness of Christianity. Whatever the spiritual results of such relief may be, whether there are any results or not, Christians should not be behind the commonest dictates of humanity. We are perfectly sure that, were a real famine to prevail in Persia, like that now in China, our Oroomiah correspondent would be the first to go about distributing to the starving, whatever his theories.

As to the Mussulmans referred to, it seems necessary to remind our readers

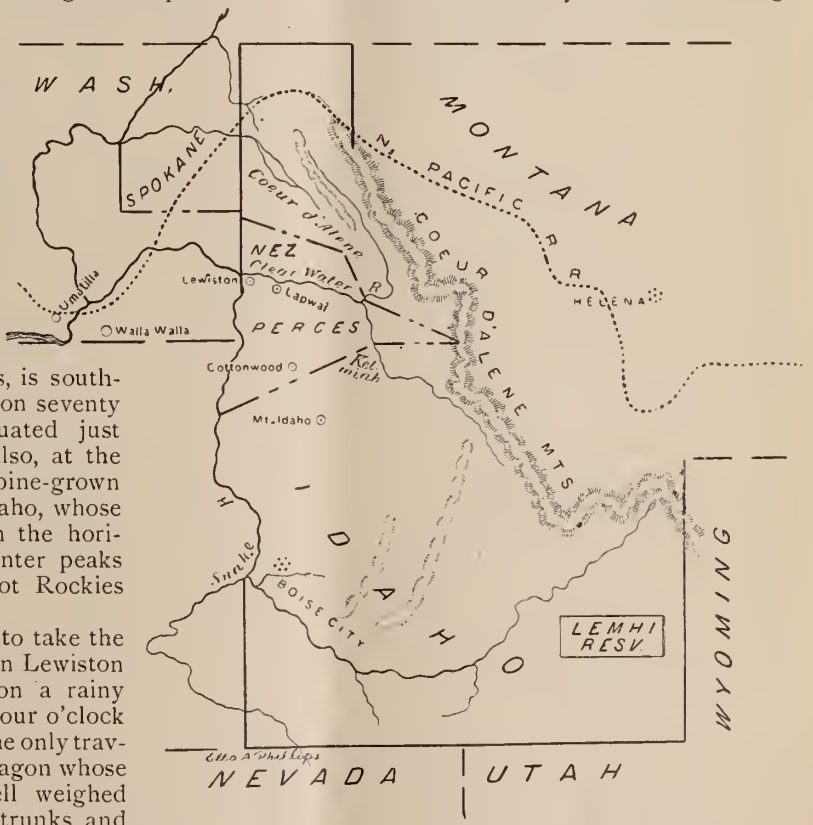
that while the death penalty is in force in Persia upon any Mohammedan who becomes a Christian, the number of open confessors must be very small indeed, and they would naturally be of such ability and character as to make them useful in the employ of missionaries. We do not know that all pastors even in America are always uninfluenced by motives of salary.

But our principle and yours are the same. The Church is commissioned to carry, not money but the Gospel, to the heathen. Yours, etc.,

Ellen C. Parsons.

IN NEZ PERCÉ LAND.

THE Nez Percé Reserve, which I visited last summer, lies in Northern Idaho, where the territory is wedged in between Montana on the east and Washington on the west. It is traversed by the lovely Clear Water River and includes 1,167 square miles of what is called by speculators waiting greedily for the Reservation to be thrown open, "The garden spot of the Northwest."



Lewiston, at the junction of the Clear Water and Great Snake rivers, is just off the western edge of the reserve. Mt. Idaho, where Miss S. L. McBeth and her Theological school have been established for the last five years, is southeast from Lewiston seventy miles. It is situated just off the reserve also, at the base of the dark pine-grown slopes of Mt. Idaho, whose outlines blend on the horizon with the fainter peaks of the Bitter Root Rockies far away.

It was my fate to take the stage ride between Lewiston and Mt. Idaho on a rainy day, starting at four o'clock in the morning, the only traveler in the open wagon whose springs were well weighed down by boxes, trunks and mail-bags. The road on that wet day, slippery, difficult — often dangerous — lay through the reserve, over the hilly prairies, and across Craig's Mountain, between four and five thousand feet high. But I declined to spend a night at either of the very humble stage-stations, White's or Cottonwood, and, albeit cringing under an umbrella which the storm threatened to crush, felt exhilarated and triumphant as I rode into the little town of Mt. Idaho about eight P. M. the same day.

I had arrived too late in the summer to see the school in session, although the constant applications for advice and instruction by Indians coming up from Kamiah, enabled me to realize how heavily burdened our missionary's time and strength must be, when, in addition to these casual calls, she has regular school duties from early daylight till two in the afternoon, and her afternoons occupied with training the wives of her pupils. In addition to all her missionary labors, she does her own housework, and carries many business perplexities connected with her peculiar responsibilities. We are "workers together with

God" when we do anything to sustain her.

Seven churches are under the pastoral care of Indian ministers of her training. Rev. Robert Williams is pastor at Kamiah. The Lapwai Church has recently installed Rev. Peter Lindsley, Rev. Enoch Pond is pastor of Meadow Creek Church, and Rev. William Wheeler of that at North Fork. Near Pendleton, Oregon, among the Umatillas, is another flourishing Church, with Rev. James Hayes for pastor. This, of course, will be in the neighborhood of the boarding-school for Indian girls which our Board is about to establish among the Umatillas. This latter church is to be reckoned one of the foreign missionary trophies of our Nez Percés, and the same may be said of the two churches among the Spokanes in Washington. These Spokane churches are ministered to by Rev. Silas Whitman, whose congregation has just completed the erection of a log church, and Rev. Archie Lawyer. This is the region to which Chief Joseph and his band have been banished.

About ten days after my arrival at Mt. Idaho, Miss McBeth and myself, accompanied by a young girl who was to assist us in our impromptu housekeeping, started for Kamiah, thirty miles away northward. This also was a rainy day, but, thankful that we had well-trained horses and a careful driver, we jogged along in our open spring wagon well packed with bedding and provisions for the week. We ate our lunch, umbrellas in hand, and Miss McBeth told me of her flight across this prairie during the Nez Percé war. Two of her pupils had secretly pledged each other to guard her safely, at whatever risk to themselves, and rode close beside her buggy all the way, lest a murderous bullet might be aimed especially at her. When afterwards questioned they said that in case of a hand-to-hand attack they had agreed that one of them should take her upon his horse and make good her escape.

We reached the crest of the mountain range that hems in the Kamiah Valley about four o'clock, and the scene that lay before our eyes was a complete surprise, as I had not been prepared to expect such evidences of civilization among this isolated community. The swift-flowing Clear Water wound between banks which, rising rapidly to low hills, were covered with waving fields of ripened grain, neatly fenced in, and dotted with little farm-houses and orchards ; an agricultural scene vieing with any to be found in our land.

Other travelers were in sight. One of Miss McBeth's pupils had joined us as guide down the mountain trail. Men and women on well-laden ponies passed along the river road. A picturesque group of wild Indians, visitors from Montana, were holding their horses on the grassy bank above the ferry landing, their gay blankets and half Spanish hats giving color and fanciful suggestion to the scene.

This was a festival occasion in Kamiah, the season of their usual summer camp before harvest, when they celebrate the Fourth of July, and they had chosen their camp ground near the mission-house, where Miss McBeth lived and taught her class for ten years before she moved to Mt. Idaho, and all around the cottage the people made pretty sylvan pictures, scattered under the pine trees putting up their tents, or seated in groups on the grass at their evening meal.

The ground was covered with yellow daisies, and the bright clothing of the women and children contrasted well with the sombre green of the forest. Occasionally a blanketed, long-haired Indian stalked amongst them, regarded evidently with expressions of mirth or disapproval by the others, who had learned to look upon these as "going around carrying their bedclothes."

The five days that followed were filled to the brim. Saturday was "day of preparation" before Communion. The little church was filled, men seated upon one side, women with babies and children upon the other. Through this service, those on the Sabbath including the Communion, and services held every evening in the open air, the presence of God's Spirit in powerful measure was very evident. They were conducted with dignity and simplicity, the open-air meeting being more free and somewhat methodistical in style.

My heart still echoes the deep, fervent tones in which the English names "Almighty God," "Jesus Christ," "Holy Spirit" (adopted into their language) were uttered in the prayers and addresses to which I listened.

After the sermon on Saturday forenoon, the pastor invited the people to come forward and shake hands with me, and I think that every one to the smallest child accepted the invitation, while pastor and elders, with really graceful courtesy, stood by introducing most of them by name.

On the Sabbath I stood with the women (some with young babies in their arms)

before the pulpit and partook of the Lord's Supper with them. A service for the baptism of infants was observed, and later in the afternoon Sunday-school assembled. The classes were, of course, taught by Indian men and women.

The evening meetings were held under a canvas stretched over a frame, called by courtesy the Tabernacle. The place was furnished with benches and chairs. The scene makes a vivid picture in my memory. The dusky congregation in civilized costume, the group of heathen visitors reclining in wild grace upon their gay blankets outside the circle of worshipers, and the rose-tinted clouds above. The soft air vibrated with bird-songs and the earnest voice of prayer, and the forest echoed with Gospel hymns, sung with enthusiasm and wild cadence by the whole congregation. Many were sung to English words, but others had been translated by the pastor and adapted to familiar tunes. The haughty faces of the heathen visitors lost some of their scorn as they listened, and before the close of the week one of them had taken his seat among the worshipers.

But it was not the picturesque aspect of these meetings that most impressed me.

Twenty-one years ago the Kamiahs were all heathen, with a few Christian traditions, relics of the faithful labors, twenty years before that, of Mr. and Mrs. Spalding. The whole tribe were enjoying their summer camp, when they were visited by two Indian (Methodist) missionaries, whose preaching of the Gospel was so accompanied by the power of God's Spirit that, in memory of the great awakening which resulted, they still call the scene of that encampment "The valley of weeping." Two years after, by their own request, the organization of the Church took place, and I heard from the trembling lips of one of the elders then ordained, of his own spiritual experience when the eldership was offered to him. He made a deliberate and conscientious choice between the chieftainship of the tribe (by election) offered him at the same time, and this position in the Church, which he has faithfully and honorably held ever since.

On Tuesday, the day of the Sunday-school picnic, a sad affair occurred. It was discovered in the morning that some of the older boys, who had been away to boarding-school at Lapwai and had come home for vacation, had been teaching the home children to gamble. A council was held, and appointed one man who should combine the offices of constable, judge, jury, and executive in one.

The man chosen arrested the culprits, and brought them to that state of penitence, that each confessed his guilt and *pronounced his own sentence*, which this man himself inflicted, in the shape of a stated number of lashes.

The arrangements for celebrating the Fourth were committed to the Kamiah Young Men's Christian Association. The principal feature was a procession arranged by marshals wearing badges and scarfs of red, white and blue. The children, down to the toddlers of two years, headed the procession; next came the women wearing bonnets (symbolic of their progress in civilization), then the men in citizens' dress, and after them those women who persist in wearing the bright-colored handkerchief on their heads instead of a bonnet.

They marched around the outside of the church, singing a vow of fealty to "the Fourth of July," then, forming a semicircle, stood gravely listening to addresses.

After this the people gathered in and around the Tabernacle, where a feast of the best their poverty could provide was spread upon improvised tables of planks. Miss McBeth (who had not been able to attend any except the Communion service) was with us on that day, and we sat at table with them, which gave great satisfaction. The young men waited upon the tables. After dinner, followed innocent sports and games for the children.

The meeting in the Tabernacle that evening was solemn and touching. A woman made confession of her faith in Christ and was baptized, and a man and woman made weeping confession of sin, and asked for restoration to Church membership.

The people being in camp instead of their homes, I did not visit them generally, but I called upon two women who were ill. One was Sarah, the sister of Chief Joseph. She is a fine-looking woman, with a strongly marked countenance, piercing eyes, and a reticent dignity of manner. I felt that I was being sifted and weighed before her. She has been a kind friend to Miss McBeth and is a good woman.

AT LAPWAI.

The following week, on returning to Lewiston, I took a twelve miles drive to Lapwai Agency, and spent a charming day with our missionary, Miss Kate C. McBeth. Engagements prevented my spend-

ing a week there; certainly it was not for lack of attraction or cordial invitation that my visit was so short.

I met the Nez Percé pastor and called upon his wife and received a delightful impression of her and her neat little home. We visited the Government school building, used for the girls' department, and my heart was stirred with longing that some strong, competent and experienced Christian woman might hear the call that is sounding from this and others of the Government boarding-schools, and give herself to this work of training Indian girls. This situation of Matron and Superintendent in the Lapwai school is now vacant, I believe.

We crossed the bridge over the Clear Water. A group of handsome, wild-looking Indian women and girls were on one side of it. A woman riding horseback in their free, ungraceful fashion, stopped by the bridge, and a laughing girl stepped fearlessly from the topmost rail, seating herself behind the woman as the horse continued his journey. Another wild creature with a shout sprang down the river bank after some apples that were floating on the current. These were evidently *not* Miss McBeth's pupils; but Nez Percé girls are splendid material to work upon, and the specimens I saw of those who had been her scholars fully justified my statement. *J. L. Axtell.*

A BIT OF OUR ORIENT.

Whatever else the Chinese women left at home when they emigrated to this country, they did not forget their idols. If they connot afford an idol of wood, such as they used at home, they substitute a paper picture of their family god. Where even this is beyond their ability to procure, they are satisfied with the name of some god or some ancestor written on a bit of red paper, and on the shelf where the light from the small lamp always burns they paste their red paper and worship before it.

The picture represents a table prepared for the New Year's worship. Though daily offerings have been made throughout the year, this annual thanksgiving may not be omitted. How grotesque the scene appears before we become accustomed to it!

Large cups filled with tea and arranged in rows, smaller cups containing rice-wine and separated by pairs of black wooden chop-sticks. Back of the tea and wine, rows of small bowls filled with rice, and larger bowls of preserved fruits, peanuts, pumalos (a large species of orange), bananas, and small mandarin oranges; the whole flanked in front with steamed cakes and plates of macaroni, and in the rear glazed pigs, served whole, and an iron censer with sandal-wood sticks burning. These sticks are lighted to invite genial influences from the gods. They are called joss-sticks, a name given by the Portuguese, doubtless meaning "*dios*" or god-sticks.

The women, in all the ardor of their delusive faith, kneel before this shrine in the early hours of the new year to invoke good luck for the coming months. But what a mockery of worship! No reverence enters into the service. It is purely selfish, it has no sorrow for sin, no loving tribute of praise. It only inquires, How shall I avert some evil or appease some offended spirit?

Semi-oval blocks of wood are thrown upon the floor by the prostrate worshiper, after a good-luck formula has been repeated. The position of these divining blocks, one flat and one oval side up, indicates the willingness of the god to be addressed. A cylindrical bamboo cup is then shaken in which are a number of lots made of bamboo slips. Each temple owns some hundred or more stanzas of poetry, which have been originally presented as thank-offerings to some divinity whose help (?) has been granted to worshipers. The lots are numbered to correspond with these stanzas. The woman who comes to worship kneels before the image of the patron divinity for her special desire, gives her name and residence, and states whether her request is for herself or another. The cup is then shaken gently, until one or more slips fall to the floor. These are picked up, placed on the censer containing the lighted incense, the end with the number on it toward the god. Then the oval blocks are used again to ascertain if the god approves the lot; if so, the stanza of poetry is consulted and if its meaning is propitious, it is thought the poor ignorant worshiper has received an oracle of the god. This process is often repeated many times before a satisfactory answer is secured. The money from this revenue sustains a large number of joss-houses in Cal-

OFFERINGS TO THE GODS.

ifornia. Many women who hold tenaciously to their idolatry try in this way to secure rest and comfort for their spirits. The natural instinct which every woman has for sympathy, no doubt leads them to these shrines. The Gospel, the blessed "good news" is what they need. God has sent them to our very doors, that we may see how much they need an elevating faith in Christ.

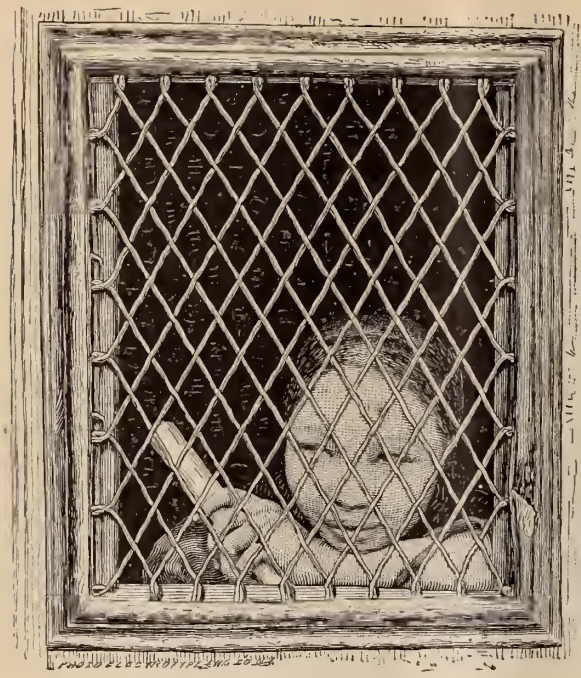
Their needs are pressing, but not so great as the class represented by the woman in her bagnio. Nothing connected with missionary work for Chinese women in this country is so revolting, so infamously wicked as the traffic in women. Little children are brought over from China, or were brought before the law was made restrictive. In some cases they were bought from dealers there, in others from the boat-women of Canton, and in our Christian land they are passed from owner to owner, until in some cases large sums of money are realized from their sale. This buying and selling of women for a life of infamy is no secret to the authorities. Every young slave girl who finds safety and shelter at "933 Sacramento Street," but who is brought into the courts, under a writ of *habeas corpus*, is a public advertisement of the way in which these wicked sales are carried on. Every narrow, wire-barred window behind which a young girl sits and looks out wistfully is an open letter from the city authorities, saying in characters clear as the California noon-day sun, "We know the condition of this girl, but we will bar the window so the crime she is made to commit may not seem so flagrant." The men who carry on this traffic are known by the name of "highbinders," and their association where these satanic plans are arranged is called "Hip Yee Long," or "The Temple of United Justice."

Three scenes in the life-drama of nearly every fallen Chinese woman would tell her story of suffering and sin.

First Scene. A little girl purchased, no matter how or where, to be servant in a family. The household drudge, she carries the baby on her back, goes to market, and cooks the rice under a surveillance worse than Egyptian task-master ever dreamed of. If her little hands falter, or her little feet grow weary, or her childish judgment errs, she is punished. And what punishment! Blind Chin Mui was shut outside in the chicken-pen for three days. Little Ah Fah was beaten and starved until her cries annoyed her neighbors. San Lou was whipped across the eyes with a brush of bamboo-splints.

Punished! Yes, God and the mother-heart pity the little slave child who falls under the displeasure of her mistress!

Scene Second. In China this slave child might become a daughter-in-law and in time the happy mother of a son. In Christian America she will most likely be sold



BEHIND THE BARRED WINDOW.

as alleged wife of the man who pays the highest price for her, and we who look behind the *barred* window know that the sacred rite of marriage is used only to cover the most iniquitous transactions, "the sum of all Chinese villainies."

The common process is to sell these women for a term of years. A bill of sale is prepared written on red paper. The purchase money is placed in the hands of the woman, to convey the idea that she is a willing party to the transaction. After the papers are signed, the money is passed over to the seller, and she is sold, soul and body! Call the name what *he* may —wife or servant—she is his *slave*, and he may sell her again if he chooses. These bills of sale are often brought into courts of justice, and lawyers and judges are astonished at their depths of sin. In these pages where thousands of Christian women look eagerly for subjects for prayer and thanksgiving, we ask you to give thanks that your daughters are born in Christian homes and to pray that God may help the poor degraded Chinese women represented in Scene Third. A life of sin, worse than death, and averaging only three years; or, suicide by an overdose of opium; *or, the safe shelter of the Home at* 933.

M. D. Condit.

Los Angeles, Cal.

CHIPPEWA MISSION.

The last Annual Report of the Board referring to the Lake Superior Chippewa Mission says: "Education, except so far as it is carried on by the Roman Catholics, has been given up, with the exception of the bright and purely mission school under the care of the Misses Susie and Cornelia Dougherty." This notice recalls a passage in a published address I delivered thirty-four years ago, before the Synod of New Jersey, and which I here quote

"When Mr. Dougherty went from Princeton Seminary, in 1838, to Grand Traverse, Mich., he found a band of Indians at the lowest point of degradation. He hired a man to keep sober a whole day to assist him in rolling together the logs for his cabin. Having finished that he came to New Jersey and took back with him a meet companion for his missionary toils and triumphs. Their log school-house has given place to a large boarding establishment, accommodating twenty-five boys and as many girls. Branch missions have been formed at Little Traverse and Middle Village. Their infant Church consists of forty communicants. The social condition of these Indians is radically changed. Formerly most of their time was spent on the hunt or in sugar camps, while the women cultivated scanty patches of Indian corn; now many Christian families may be found on their farms in comfortable dwellings, enjoying all the privileges of church and state."

This last reference is to the rights and immunities of citizenship conferred upon these Christian Indians by the Legislature of Michigan. Fifteen years later, in 1870, I was again invited to address the same Synod of New Jersey, and the following were my closing words:

"The last meeting of the American Board was perhaps more memorable than all that preceded it. Two marked events gave it peculiar interest, not only to the listening audience that filled the Academy of Music (Brooklyn), but to the entire Church of Christ. One of them was the voluntary withdrawal from co-operation in that cherished institution of so many of the official ministers and laymen in the Presbyterian connection (occasioned by the reunion); the other was the winding up of the mission to the Sandwich Islands. A nation had been Christianized through the labors of men in its service during a period of fifty years. In the history of our Presbyterian Board there is no such remarkable record as that. We have, however, the closing up of one mission—a little one—begun and ended by a single man, and his valedictory to our Board is my valedictory to this audience:

"'CHIPPEWA MISSION, MICH.,
August 29, 1870.

"'DEAR BRETHREN: You are mostly strangers to me personally. The thirty-two years that have passed since I became connected with the Board as a missionary to the Indians have borne to the grave and their reward nearly every one of the officers with whom I had any acquaintance. There has been a change here also. When I came to this wilderness and to these bands of ignorant men, I was alone, the first white man that took up residence here. Now I am *a band numbering ten*, and in this fact may be found one, perhaps the greatest, reason for my now asking release from connection with the Board that has sustained this mission. I will briefly state some facts that show the work of the Board among these degraded people has not been without many good fruits. Instead of heathen bands, ignorant, indolent, intemperate, clothed with filthy blankets and living in smoky wigwams, we now see civilized families in comfortable houses, with farms and teams, industrious and exercising all the rights and duties of citizens, reading the Testament, having family prayers, social meetings for prayer, regular attendance on the house of God, and many giving pleasing evidence of heart piety. During these years there were gathered into the Church here some one hundred and thirty, of whom twenty-five have passed into the eternal world, and we hope to join the song of the redeemed. . . . Many children have been baptized in the name of the triune God, whom we hope may yet be gathered into the fold. May the Lord direct you and us is the prayer of your missionary,
P. DOUGHERTY.'"

Fifty years have passed since this veteran missionary built his log-cabin in the wilderness of Michigan, and for the last fifteen or sixten years he has been a home missionary in Wisconsin. His love for the old Board is indicated by the comparatively large contribution of his feeble Church for foreign missions, averaging over one dollar a member. More conspicuously is it indicated by two of that band of *ten*, into which the solitary man of 1838 is multiplied. These two teachers of that "bright mission school" on the Lake Superior Reservation, learned the Chippewa language from early association with the band on Grand Traverse Bay, and are teaching this younger generation English through the medium of the same Indian dialect understood by both, and, as they write us, the children are making commendable progress in their newly acquired language. Many are able to talk well, comprehend all they read, and even write a fair letter, and in Sunday-school make not only Christmas offerings, but the poorest of the poor contribute to the relief of the famine sufferers on the other side of the globe. Well does the Annual Report conclude thus in its review of the work of these sisters:

"The great isolation of these worthy Christian ladies, the patience and cheerfulness with which they have borne this with other privations attending their work, entitle them to the prayers and sympathy and love of all who are interested in the blessed work which they are carrying on."

Wm. Rankin.

THEN AND NOW.

THERE lies before me a packet of old letters, worn by folding and re-folding, reading and re-reading, and yellow with age. They were written by "Mary," to her parents, brothers and sisters, in their New England home. Pages here and there are written by Mary's husband. The most recent letter bears date of 1850 and the earliest 1837.

It may be that some of the long-ago written words from these letters will awaken a fresh interest in the Dakota people, whom Mary and her husband loved, and among whom they spent many years.

Mary was married in February, and soon after, the journey westward to the Land of the Dakotas was begun. To New York city by stage and over the mountains from Philadelphia to Pittsburg in the same way, made the journey long and wearisome.

"NEW HAVEN, March 1, 1837.

"Thus far the Lord hath led us on, and though we hoped to have been nearer our home in the wilderness than the 'city of groves,' we endeavor to content ourselves with the good accommodations afforded us at the 'Tontine.' After leaving Moses at Amherst, I felt that I had parted with the last of my kindred. I trust the Lord was with us and you, and that we shall ever find true consolation in his presence."

Her husband adds: "When I turned round to take the last look at the home of the childhood and youth of my Mary, tears unbidden came again."

"STEAMER ISABELLA, May 6th.

"We hope to reach St. Louis this evening, having been nearly six days on our way from Cincinnati."

"STEAMER PAVILION, May 31st.

"Reached Prairie du Chien yesterday; saw quite a number of Indians. Their indolence and filthiness are enough to make the heart sick, and their ignorance and degradation enough to make it bleed. Some of them had little about them but a

blanket, while others wore red pantalets tied with bead bands, and deerskin moccasins, and a very few wore loose hunting-shirts. The faces of the majority were disfigured with coarse red paint."

"LAKE HARRIET, June 22d.

"We are now on missionary ground, surrounded by those dark tribes of whom we often talked last winter. We reached this station two weeks since."

"HOME, July 8th.

"Our lower room has a small stove, a few chairs, a table, a box and a barrel containing dishes. Our chamber is low and nearly filled by a bed, a small bureau and stand, a table for writing made of a box, the rest of our half dozen chairs, and one rocking-chair, cushioned by mother's kind forethought. I have succeeded so far very well, according to my judgment, in household affairs, with Mr. Riggs's assistance. I brought the cake put into my cloak pocket to this place, and think it will be pretty good when steamed.

"We hope Mr. Pond will soon be able to preach to the Dakotas in their own tongue, and perhaps a school in the Dakota will be opened when they return from their next hunt. Mr. Riggs is indefatigably engaged in acquiring the language. It will be a long time before we shall be able to speak and write in Dakota as we do in English."

"ON THE ST. PETERS RIVER, Sept. 2d.

"Dr. Williamson agreed with us in thinking the Lord had prepared the way for us to go to Lacquiparle. You have probably noticed the reduction and limitation of funds appropriated by the A. B. C. F. M. to its several stations. One thousand dollars is the sum assigned to the Sioux, $550 to Lacquiparle, and $450 to Lake Harriet. If this division should be continued longer than one year, the three families at Lacquiparle will need to practice the most rigid economy."

I ask myself, as I copy these lines, Was the consecration in that day so much greater than in ours? Five hundred and fifty dollars would be looked upon as a small allowance for one family now. True, the families were none of them large, but the distance from supplies of every kind, except what could be raised in garden and field, was immeasurable. Other expenses were in proportion. It must have been a question merely of *going without* what one could not have.

"LACQUIPARLE, Sept. 18th.

"We reached this place last Wednesday, having been thirteen days from Fort Snelling, a distance of 200 miles.

"Sept. 27th.—I have just been down into the school-room trying to teach some Dakotas, who are learning English, the multiplication table.

"Dec. 28th.—Yesterday our dear little babe was three weeks old. I washed (!) with as little fatigue as I could expect, still I should have thought it right to employ some one, were there any one to be employed who could be trusted. But the Dakota women, besides not knowing how to wash, need constant and vigilant watching. Poor creatures! thieves from habit, and a kind of necessity, though one of their own creating. Nothing but the transforming influences of the Gospel can fit them to live comfortably even while they sojourn here."

There are more of these letters from which extracts might be made. I turn them over reverently, not knowing what to leave out. In perils oft, in distress and tribulation, still Mary and her husband loved this poor people, and labored for them year after year. Nor were they alone—other self-denying men and women lived and labored "In His Name" for the poor ignorant, deceitful, superstitious Dakotas. They are almost all "gone over to the majority." Mary is gone, twenty years ago—her husband has gone. So, too, have nearly all those old missionary workers, brave, faithful, earnest, self-sacrificing souls that they were. *Now* they regret nothing, they count nothing too great a sacrifice to have made for the Lord Jesus' sake.

The children of some have taken up their work and are carrying it on. So, too, the children and grand-children of those first pupils at the Lacquiparle school are in the mission schools to-day. They are different from what their ancestors were, though they have still much to learn. As a general thing they can be trusted not to take what is not their own. They are not so grateful as we should like to see them, nor so thoroughly trustworthy in all ways. But we have to thank God that he has brought this people so far out of heathenism. Only the Gospel light could have accomplished so much. We pray that it may accomplish still more for them. We pray, too, that we may have the spirit of consecration and of self-sacrifice which actuated the missionary workers of the olden days.

Martha R. Morris.

SISSETON AGENCY, DAKOTA.

Letters from the Front.

SAC AND FOX MISSION.

Miss Anna Skea wrote from Tama City, Iowa, April 8, 1889:

There seems little to tell you of our work since last year, as it is mostly a continuation of doing the same over and over again. However, we see advancement. Customs, habits, and way of living among our Indians have changed to a great degree for the better. This is very apparent in their clothing, especially with the young men and boys; many are wearing full suits of citizens' clothes. The bark houses, which prevailed everywhere five years ago, are being replaced by those built of pine boards, and a number of families are very comfortably situated. Farming is carried on more extensively, though under many disadvantages.

The Mission room is nearly four miles from the Indian village, and, considering this, the attendance has been all we could expect. Old as well as young come. The Chief and others in authority have not given consent for an organized school, yet they know many of the young men and boys have lessons every time they come to the room, and it is evident that they are yielding, although they do not acknowledge it. The girls and women are more afraid of school than the men. We can never hope for regular scholars until we have a boarding-school.

OMAHA AGENCY, NEBRASKA.

NEW CHAPEL AND CONVERSIONS.

Mrs. Wade wrote in March:

The past year has been the crowning one in mission work here, because at last, after years of waiting, we have a chapel, a very pretty one, only needing a bell to make it complete. It has attracted the people much more than the services in the school-room. Special services held by Mr. Bradin, an evangelist of this State, were much blessed. Twenty-four have recently been received into the Church; they are of all ages and conditions, but the new life they have begun will be full of temptations for each of them, and if they are faithful to the end it will be through great tribulation.

In the Mission school there are little boys as well as girls this year, forty-five in all. The twenty-seven little girls usually have smooth hair and clean hands; but the boys, excepting three or four, are always needing to be patched and scrubbed; but they are like other boys, full of fun, and not afraid of work when it is necessary.

It was since the last Annual Meeting that the Omahas had a terrible scourge of measles, in which sixty little ones perished.

PINE RIDGE AGENCY, DAKOTA.

FIRST CHRISTIAN FUNERAL.

Miss Dickson, writing from Wounded Knee, April 10, 1889, says regarding the arrival of a reading-stand:

It is such a relief to my eyes to have my book just where I want it. The stand came without a scratch, and we are very thankful for it.

We had our first Christian funeral last Monday. It was a new experience to me to conduct a funeral service. The deceased was one of our most promising young men, and died trusting in the Lord. It was a pleasure to visit and talk with him, and I am sure his talks with the other young men have done them good. He told them he did not want to be buried like a heathen, but as a Christian, and the young men did so well. They made a coffin, and I gave them some black calico to cover it. We had house plants in bloom and made a wreath to lay on the coffin. They dug the grave nicely, and, as I had shown them how to lower the coffin, they did everything as if they had been always accustomed to it.

In so many ways I see improvement. One of the young men came the other day, and said: "There is one thing I am ashamed of; I did not think it was wrong, but now I have light I see it is wrong, and I am ashamed. I want to marry my wife in a Christian way. I took her several years ago as the other Dakotas do; now I want to do what is right."

ORGAN AND HYMNALS WANTED.

They are anxious to have an organ in the chapel. A very plain one would answer. They are so fond of music it is a pleasure to teach them to sing. If you know of any one who has two or three copies of the "Hymnal" (with notes) that they do not need, we would be glad to have them.

This work grows more and more precious, and the wonder is that any can keep from having a part in it.

NEZ PERCÉ RESERVATION, IDAHO.

PICTURES FOR INDIANS.

MISS KATE C. MCBETH writes from LAPWAI (P. O., LEWISTON):

You ask, "Would picture cards be of use to you?" Nothing more useful than pictures—Bible pictures. They believe in pictures. A dispute was settled among the ministers (Nez Percés), years ago, by Enoch's forcible statement, "It is so; I saw the picture of it."

About a year ago, good old Elder Billy, from Kamiah, came in with beaming face; said he came all the way down (sixty-five miles) to have me tell him more Bible stories; drew out from his Sunday coat-pocket a carefully wrapped-up package, which contained a little book with fifty-two Bible pictures in it. Some mornings he would be here by six o'clock. He makes a very efficient Sunday-school teacher of the little ones, for, though he cannot read, he has a good memory, well stored with Bible stories and the Gospel truths therein. I wished last Sabbath for just such a book to explain and give to our new young elder, John Allen, to take to Cottonwood (ten miles away), where he is expected to help lead weekly prayer-meetings.

The Nez Percés are fine story-tellers; the imagination lively. I have listened to them at times and thought what vivid picture painters they are, and could hardly realize that it was the same that I had given them. At times and in places the stream *does* rise higher than the fountain.

REVIVAL.

The last year, the Lord came among us in greater power than he has shown for years. The people say, since the beginning, meaning seventeen years ago, Kamiah received a double portion. All, I believe, of the young men and girls who have returned from training-schools have been taken this winter under the training of the Great Teacher. It was sweet to hear them say, as they stood in front of the pulpit: "My heart is finished (decided), I will follow the Lord." Most of them are homesick after they return, and no wonder; longing to live differently, and little to do with. If reservation schools were properly conducted it would not be so much of a let down, when done with school, as coming from a distance.

CALIFORNIA.

MRS. CONDIT writes from LOS ANGELES of her Chinese people:

There are now two women members of our Church. One is the mother of our baby, A'Ying, in the San Francisco Home. She married and came here to live before we came. She has two little girls, who would be interesting if their mother were more helpful to them. Like many American mothers, she one day pets them and the next day punishes them, and yet she is proud of them. Her husband is not a Christian. It must be "line upon line" with this family.

The other woman came to us by letter from the Methodist Church, and has had careful training. Her husband is a member of the Episcopal Church. They have four bright children, and it is pleasant to sit down in her home and hold the meeting which seems to give her real comfort. Across the way from her live two women who are always willing to read. They are in the first chapter of John. One of them has no high shelf where the fire is kept burning before the idol. Her husband is a "happy-go-easy" sort of fellow, who contents himself, if he worships at all, with going to the temple at Chinese New Year to absolve his sins.

The other little wife was the slave-daughter of one of the most bigoted heathen families we have, and her husband, besides being most tyrannical in his regard for custom, obliges her to keep the ancestral altar redolent with sandal-wood incense and peanut oil. There are others of whom I might write, wives of merchants, but their history is the same old story—a secluded life, an eventless existence, no knowledge of the true way, devotees of idolatry, and yet capable of something higher, and they are beyond our reach. Do you wonder that, as I sit before my open window, where the bright sunshine clothes everything in beauty, my heart longs to see my women brought out of their sunless existence into a brighter, holier state?

A Spanish woman was killed recently in the Chinese quarters, and her loss is great to me. Through her interest in me, dating back to 1875, I have been able to go into many brothels here, where my only passport was "Amelie's" word spoken for me. I copy from her dying testimony: "My true name is Amelie Hargargo, and I was born in Lima, Peru, and my people are rich and highly connected." She was early in life kidnapped and carried to China. She was brought to San Francisco by a family as a servant. At twenty she married a Chinaman, and thus became more familiar with the language, customs, and dress of the people among whom she had always consorted. She was a bright little woman, dressed gaudily in Chinese dress, and beguiled many a wily Celestial into a strange infatuation over her charms. She was shot on Friday. The day previous I called on her, and for the last time spoke to her of the Saviour, of whom she so well knew, but whom she would not accept. Poor creature! Whom shall I secure to be my "go-between" among these depraved ones? The work is slow, but not hopeless. It is only seed-sowing, but

> "A wonderful thing is a seed,
> The one thing deathless forever."

INDIA.

THE DISPENSARY AT AMBALA—AN OUTSIDER'S TESTIMONY.

MRS. KENSINGTON, who is not one of our missionaries, but the wife of a gentleman in the India Civil Service, residing in Ambala, gives the following gratifying account of our lady doctor's work in that city. The letter bears date April 20, 1889:

Last summer, when Dr. Jessica Carleton was alone, I went constantly to her dispensary, but since Miss Janvier came she has taught the poor women and I cannot give the latest news at first hand. Last summer the out-patients numbered from fifty to seventy daily, but these have decreased, and thirty is about the average. Dr. Jessica says that many expected her to cure them on the spot, and as it became known that she could not work miracles, fewer patients came. In the hottest weather she worked just the same and I was afraid of her knocking herself up; for, besides the Dispensary, she attended patients in their own homes. The Dispensary opens at 7 A. M. in the hot weather and is worked according to the number of women who come. Dr. Jessica used to stay there from four to six hours. In the afternoon she visited the purdah ladies and sometimes sat up all night with a poor sufferer. Cholera visited us last year and she nursed with success some of these cases. It was very trying and lonely work for our lady doctor till Miss Janvier came, and having her companionship seems to have cheered up and done her a lot of good.

Ambala City has few foreign residents and of those only one or two took a real interest in the Mission. Cantonments are some four or five miles away. The two ladies live together in a comfortable house in the Mission Compound and look very snug and happy there. The Dispensary is in the heart of the city and does very well, but Dr. Jessica hopes to be able to build another some day and save the ever-recurring drain on the finances, of house rent.

The diseases are mostly what are usually met with in the East—spleen, fevers, skin diseases, various eye diseases, scrofula, and lung affections. Dr. Jessica was absolutely single-handed till lately, not having even a compounder. She has taught a youth to make up medicines, and says she can trust him.

NURSE NEEDED.

Now, what she is anxious for is to have a nurse, as some cases require the greatest possible care, which is not at all understood by the ordinary Native. Humanly speaking, many lives are lost on this account. Another difficulty is the giving of chloroform in operations, and it would be a great help if a nurse could be got competent to assist in such cases.

With her hands so full, it was difficult for Dr. Carleton to do much in the way of teaching the Gospel, but something of this was accomplished. These poor women are so unaccustomed to hear of anything beyond their every-day life that it generally means they must come several times before they really remember anything to carry away with them. Once hearing leaves but little impression, unless they are exceptionally bright. Sometimes they interrupt and ask the most childish questions, such as "Why do you not wear earrings?" or, "Have you any children?" Then again, one's heart was cheered by seeing the earnest, longing look on some faces as the story of the Cross was told out in simple language, and they would say, "Those are good words," and occasionally a wonderfully intelligent question would be asked. The prejudices of these people are strong, being handed down from father to son, and become part of their very selves, which makes any new undertaking an up-hill affair at first. But Dr. Jessica's kind, sympathetic manner wins its way into their hearts, and some seem quite to love her. She and Miss Janvier have taken a little baby girl into their house. The mother died yesterday, but they hope, by care, to rear the wee thing of three weeks old.

THE WOMAN'S HOSPITAL.

MISS JANVIER, who has gone none too soon to Dr. Jessica Carleton's side, sends us further facts. Miss Janvier's own important duties in Ambala are, assisting the physician by interpreting for her in her practice (having learned Hindustani as a child), giving religious instruction at the Dispensary, and teaching in the Zenanas opened by the medical work. She wrote from AMBALA, April 8, 1889:

The Hospital is after the pattern of most native houses, having a large open court, surrounded by rooms, two of which have a second story and the roof of the others is a grand basking ground for the women, being screened from the outer world by a latticed wall four feet high. The Dispensary and "reception-room" are down-stairs and the consulting and operating rooms above them. Dr. Carleton sits at her desk, examines and directs, writes a prescription, and handing it to a patient, sends her down to wait her turn for medicine from the hand of the young Hindu compounder whom she has trained. Thus she turns off from twenty to thirty every day, pausing meanwhile to dandle the babies, comfort and cheer the mothers, and make all glad to have come. At first she made no charges, only took what is called "*chandá*," or alms for the Hospital, but after she was called out at midnight to look at a *man* who had smashed two fingers, she gave up and charged the usual fee of 16 Rs., with the groan—"And the poor women will have to lie and suffer, because the husbands won't pay." She charges, but has made "an exception" in every case so far. Every home she has entered has become hers to command. The wealthy and high caste in the city are *her* friends and *she* is the friend of the mean, poor, and low caste.

Men conduct her through lonely and dark gullies with an air of ownership that is gratifying to me. One day we went among the tanners. You have no idea what that means; the odors baffle any language. As we went, some buffaloes startled us by their abrupt greeting. A man saw our fear, and coming behind, said in a fatherly way, "Are you afraid? What fear? I am here—no fear!"

The leper asylum is on doctor's hands, too, since last August. They were, as she said, "dying like flies." The lepers themselves don't seem to realize the importance of cleanliness, and unless doctor sees to it twice a day, their wounds are not properly dressed. Their food needs the most careful attention and milk costs so much that only the weakest can have it. There are many Christians there. They assemble uncalled every evening at sunset to sing and pray.

CHINA.

PROGRESS OF THE FAMINE RELIEF.

MRS. LAUGHLIN wrote from the PROVINCE OF SHANTUNG, March 22, 1889:

We write and talk famine and think famine most of the time now, and, really, our work has grown into huge dimensions. It seems long ago since the 27th of December, when we left home with about $600 to spend in relieving the perishing; and we wrote up harrowing details and forwarded to Dr. and Mrs. Nevius, who wrote hither and thither to all their friends at the ports, to England and America; and all people took a deep interest, opened their pocket-books, and money came in enough to keep on our first number, 5,000, all winter; as money increased more missionaries came out to engage in the work. The English Baptists have now the greater part of their mission force in the famine field, and are relieving 30,000 hungry people. Dr. Hunter came out a month ago, and has been hard at work. Now he is going back to Wei Hien, Dr. Neal came to relieve him, and Mrs. Neal to work among the women, and Dr. and Mrs. Mateer are coming to begin relief work in another place, and the latest news from the Chefoo Committee is that we may put up another 10,000 names. That gives our Mission 40,000 people; an outlay of $400 a day. How good people in Christian countries are! Not that this country has made no effort to help its poor, but it is in such a selfish, weak way. The appeal to foreigners met with hearty, prompt response even from people who are not church members and from many who dislike the Chinese.

To-day I went to two villages that were not so desperately poor, and in each a crowd of women gathered about and said, "Now tell us what this doctrine of yours is," and I talked religion all the time I was there and had a very interesting time. But at the third village I found many poor people—oh, very poor! Some had come back from begging, after their village was enrolled, and their names were not on the list and they had nothing at all. One boy about ten had a very bad look on his face, and said his mother was ill. I went to see them and found one of the most absolutely miserable homes that I ever saw. I held out a piece of bread to the mother. The boy's eyes followed it greedily, and he made an involuntary motion to snatch it and then drew back. I suppose it is months since he has tasted bread. I did not talk any doctrine in that village; people were miserable, destitute, despairing. They needed food. The people practice vile deceptions on us at every opportunity, and I often think that since they lie so to me I shall not try to help them; but I think again that very likely in their circumstances I should lie, too. I have more intimate acquaintances from this winter's work than all my ten years in China had afforded me. Our missionary life here is the ideal missionary life. We are treated with the utmost deference everywhere, and everybody wants us to go to his house because we are using money. God speed the day when His Gospel will be so welcomed!

LARGE CONTRIBUTIONS FOR FAMINE SUFFERERS.

MRS. NEVIUS wrote from CHEFOO, April 1st:

When we first began to make our appeals for help for the famine sufferers, we were delighted when small sums were received, and when $500 was sent we felt quite overcome, it seemed so munificent. Now, however, we hear of $10,000 without other emotion than feeling very, very glad. A Famine Relief Committee in Shanghai receives remittances from home, and in turn sends them off to their destination. One such remittance is to be started for the famine region to-morrow morning in care of Mr. Leyenberger, who happens to be here. There are more than $50,000 in this one remittance.

One hundred thousand persons, or nearly that number, are now receiving aid. Most of the missionaries in the interior of this province are hard at work visiting from house to house, or giving relief to those already enrolled. It is necessary that they go in person to inspect the houses before promising help. We all have reason for honest pride in our young missionaries. I don't believe there was ever more real, self-denying, heroic missionary work done than is now being done by men and women engaged in famine relief in Shantung and elsewhere.

You say, "Expect large things of American Christians; the Church can give them, and will." After our experience in getting help for our poor famine sufferers, I will never doubt the willingness or kindness of people at home if, as you say, "they only know." One day the captain of a merchant steamer was calling here. We told him a good deal about the famine, but not for the purpose of begging, and he surprised us the next day by sending a contribution of fifty dollars.

HOME DEPARTMENT

THE MONTHLY MEETING.—*July.*

Scripture Text, Hebrews, xiii. 16—To do good and to communicate, forget not; for with such sacrifices God is well pleased.

Scripture Reading, Luke x. 25–38.

General Topic.—Our Work Among the Indians, Chinese, and Japanese in the United States.

"Every Indian converted is worth more to the Government than ten heathen able to talk English."

Mention the tribes among whom the Foreign Board works. Tell of religious interest among the Senecas. Good accounts of the Tonawandas. Work on the Cattaraugus Reservation. Among the Chippewas at Round Lake. New Churches organized among the Dakotas. Same story among all the tribes of difficulties arising from Government interference and Jesuitical intrigue. Remember Miss Skea, working alone among the Sac and Fox tribe; read report of Miss Shepard and letter of Mr. Crozier concerning this work. Native helpers among the Nez Percés, trained by Miss McBeth. Efforts to reach the Crows of Montana. Recommendations of Synod of Colombia. Convention held at Walla Walla. (Refer to Ann. Report of B. F. M., and of the various Women's Societies engaged, also to *The Church*, July, '88.)

Items from Report of Indian Rights Association. Early work among the Pawnees. (*W. W.*, '88.) Words of a Shoshone Chief, as reported by Miss McBeth. (August, '88, p. 207.) Letters, August, '88, March, April, May, '89.

Interesting account of Missions among Indians of British America. (*The Church*, July, '88.) Word from Mr. Trippe about the first Presbyterian church building on the Alleghany Reservation. (*The Church*, January, '89.)

A School for the Nez Percés. Revival among the Omahas (p. 212, March). Letter from Miss Kate McBeth (April). A visit to the Cheyenne Camp among the Sioux. (Letter, May.)

Early Mission Work Among the Indians of New England. (*Miss. Review*, October and November, '88.)

Facts and discussions concerning the Indian land problem, law problem, education problem, and remedies suggested. (Report of Sixth Annual Meeting of Lake Mohonk Conference.)

General Work Among the Chinese and Japanese. (Refer to Ann. Report of B. F. M.)

The Mission Home. Home School. Occidental School. Tales of Rescue and Visits to the Chinese in San Francisco. (Read Ann. Report of Occidental Board.)

The Chinese as Colonists. Value of instruction given them in America. (Read "Chinese in China and America," *The Church*, July, '88. Also, "Chinese in California and China," October, '88.) Work of a young Chinaman converted in Australia (p. 572). A Chinaman's Testimony (p. 602, *The Church*, December, '88).

Stoning Chinese Christians. The Exclusion Law. Japanese Converts. (Letter, p. 184, *The Church*, February, '89.)

Prayer for a blessing upon all efforts to evangelize the Indians; that wise remedies may be found for existing difficulties, and that the work of Protestant Missionaries may not give place to merely secular instruction.

E. M. R.

AN OBITUARY.

WRITTEN BY THE DECEASED.

Our ladies said, "Yes, invite them." So I went to the Annual Meeting with the written invitation as cordially worded as I knew how, in my satchel, but there was considerable fear and trembling in my heart and I resolved to investigate a little before I handed in that invitation. I had heard that the annual meeting cost seven hundred dollars in one place and I knew our ladies couldn't afford any such expense.

I was so fortunate as to be in the same railroad coach with many of the officers of the Board. Very often small fish are mixed up with the big. Just here there appeared a mystery. I mentioned to a friend that I carried an invitation for the next meeting, but I told her not to tell; still, it wasn't ten minutes before every woman in that coach seemed to know it, and I believe they all thought it was good policy to make friends at court as early as possible, for they all became very gracious to me at once. I was introduced to the president and some others, and they all seemed to want us to have it. And sure enough, when the president next day called off the names of the committee on place of next meeting, I was among them. I looked round at the crowd of delegates, and I began to get frightened. I thought to myself, if there's any other invitation, I won't push mine much, I'll be real modest about

it. There *were* two other invitations, but the other women on the committee didn't seem to pay much attention to them. They said right away they'd accept ours. I tried to appear real cordial and said how pleased we'd be to have them come, but all the time I was groaning inside, because I knew I should be put on as general chairman of arrangements, and that meant a pile of work and some temper, though, to be sure, I had a plenty of the last named article to spare. When I went to lunch that day I looked round anxiously to see whether the majority of the delegates ate more than one egg apiece and used much cream in their coffee. It seemed to me they did eat tremendously. I had a very downhearted trip home. The mournful anticipatory notes of a solitary chicken sounded in the distance as we pulled into the outskirts of the city. Although a pretty stout woman, I felt convinced that a year from that night I should fill but a small corner physically or intellectually.

I reported to the ladies the acceptance of their invitation; some were very forward about it, some were very backward. To most of them the trouble seemed a long ways off in the future; they said, "Let us eat, drink, and be merry, for the Board does not come for a year." About December I began to throw out occasional hints that April was coming and the Board with it. We have a missionary meeting every two weeks; pretty soon, when the president said, "Is there any further business before the meeting?" they all looked at me, and expected me to play on the harp with but a single string. I don't suppose that it's so in many churches, but in ours not all the ladies of the church and congregation come to the missionary meetings. We've always felt sorry about it and invited them often; but they seemed to feel that when they paid the collectors $1.20 a year, the responsibility of managing and praying ought to be assumed by a few of us who drew the salaries attached to the offices. I suppose you'll think we have a funny church; but as ignorance is the cause of this, we hope it may be better now that the Board has come and gone. But, as I was saying, as our ladies did not all come, one of our number suggested "Missionary Teas" on off Fridays. We got our pastor, when he gave out the notice, to say "Missionary" very low, and "Tea" very loud, so we entrapped quite a number of unwary women into coming. We spread the report that the "Teas" were lots of fun, as indeed they were; for we each took our own supper, plate and cup, spoon and fork and napkin, and the hostess put them on the table "hit or miss;" in this way we generally did not get next to our "dearest particular." Being all women, everybody talked; and then the mine was sprung on the unsuspecting victims, and a few of us boldly talked "Board Meeting." And, really, I am ashamed to confess it, but we did have to tell some of them where Room 48 is, and what goes on there. But we interlarded the information with scalloped oysters and lemon jelly, so as to make it eminently palatable. It became contagious. Questions followed from many sources; we rose to the occasion and printed a leaflet, telling all about our Board, which we scattered throughout our churches with a liberal hand.

But soon the stroke I had been expecting fell, and I was appointed general chairman of arrangements. I was sorry, and I was glad. I was glad, because I should have ever so much work to do, and because the most of the fault-finding, if there was any, would fall on me. I was sorry, because I felt pretty sure I should hurt somebody's feelings, since a leader must often be quick and imperative, without time to sugar-coat requests. I was glad, because I knew I should have to pray a great deal in order to be wise and skillful and courteous, and because the privilege of service is so great. I was sorry, because I knew that nature would triumph over grace many a time and I should have to get a new spring suit of sackcloth and ashes. But then I thought I'd rather wear that suit than have any one else. And just here I cannot help saying, that, if there's any grander grace than the grace of being gracefully ruled, I'd like to see it. Those blessed women, if I told them to do anything, never said, "*I* think *so*," and "I guess you had better get somebody else to do that." Talk about grace being needed for a ruling elder! A ruled woman needs twice as much, especially when she knows that she knows just as much and a little more than the one clothed with brief authority. Well, our women had a large measure of that grace, and all the time I kept saying in my heart, "Oh, you splendid women! you do just as I tell you *this* time, and your day shall come soon when I will try to imitate your spirit of graciousness."

Then came the funny times. Our canvassers who went to individual members of the congregation, had printed slips, on

which hosts were asked to express their possible preferences as to guests. From these it appeared that guests would have to be classified as Plain, Fluted, Fluted and Ruffled, Single, and Double. Now this classification of three hundred strange women, of whom nothing was known but their names, involved perplexities, and future general chairmen would better require from applicants for entertainment descriptive booklets (not necessarily bound, ribbon-tied would answer all purposes) containing photograph; illuminated genealogical tree; style of glasses worn, whether steel or gold-bowed; and sample of dress said applicant is expecting to wear to the meeting. Probably the Board could contract for these souvenirs at reduced rates, by the quantity, so that delegates could be furnished at merely nominal rates. I am sure they would be a great assistance. Pending the introduction of this convenience, I established a basis of classification, something like this; it proved complicated and unsatisfactory in its general workings:

Plain—all with surnames from A to L, with exceptions.

Fluted—all with surnames from M to S, some excepted.

Ruffled—all with surnames from T to Etc., with some exceptions.

The officers of the Board wrote that they preferred to come as "Fluted"; this was my first miscalculation; I had reckoned them all in under "Plain." About this time also I had another serious disappointment. The notices of the meeting in the papers had said that all applications for entertainment must be sent in by April 1. On March 15, at 3 o'clock P. M., I cleared out a drawer in my desk for the reception of such missives, but it continued to have a very empty look for days and days. At last my other half brought me a letter, saying, "I guess *this* is from a delegate." I got out my scissors, I opened my drawer, I spread out on my right my beautifully ruled register of delegates to enter her name, and on my left the list of hostesses to assign her place at once. Yes; she was a delegate, but she would stop with her sister, Mrs. So-and-so. I looked at my drawer, my register, my list of hostesses, and up at Bethaniah with an expectant look on her face, and I said: "My dear, she is not at present for sale."

> "Affliction sore
> Long time we bore."

It was evident that circumstances were much too strong for the date set by the Board; the largest mail came in, two days before the guests themselves arrived. But by that time the drawer was full of many-shaped and parti-colored epistles, and if there had seemed a need of classifying guests there now arose an equal need of classifying hostesses, in order to meet the many courteous requests of delegates, requests it would have been easy and delightful to comply with, if they had arrived in chronological order. A line from some poem,

> "Two souls fitly mated,"

had been running through my head, but I gave up the idea of putting it into practical operation. I perceived that the poet had been dreaming of *two* souls, not six hundred, else he would have mated them in more wholesale quantities. I had aspired to laying the foundations of lasting friendships; I said, at last, if only all is peaceable, I shall be satisfied. My patience was again severely taxed, when I was expected to know the exact time when each delegate left her own home, and just when she would arrive in our city. To be sure, our cards of assignment had said, "Please notify your hostess, if possible, on what train you will arrive," but it seemed to be possible in very few cases, and the majority of the guests were unheralded by any preceding announcement. So, naturally, but annoyingly, each hostess wanted me to supply her with the missing information, until I was finally driven to say, "If she doesn't notify you, you need not meet her and she may take care of herself." But I estimate that $2.50, distributed at the rate of one cent to a delegate, would have saved me 250 questions and 237½ crisp answers.

At last the eventful Tuesday came. As I opened my eyes in the morning, I thought, "Before I feel this good bed again the most of those women will be housed; but, oh, what lies between!" I had instructed the Reception Committee to be promptly on hand for all trains, beginning at 11.30 A. M. They were all there. When the first train pulled in, twenty women with fluttering blue badges stood waiting, hungry-eyed, to seize satchels and escort guests to the waiting carriages. Only two women got off the train. Neither looked missionaryish, but we couldn't be balked of our prey in that way, so I stepped up to the most eligible looking one and said with utmost suavity, "Are you a delegate, Madam?" "Oh, my, no; I don't believe in

woman suffrage. Just think, Pa, they took me for a delegate!" And she and "Pa" went off laughing, as though it were the best joke in the world, while every woman along the line of that Reception Committee meekly hid her head and her badge, till they were well out of sight. "Better luck next time," was our consolation, and from that time until nine o'clock in the evening we had no lack of delegates. Then came more funny times: delegates that would go four in a room; delegates that would go but one in a room; delegates that must find an uncle or an aunt or a cousin who had lived here once but moved away ten years ago; delegates that didn't like to venture on street-cars; delegates who seemed to fear cases of abduction; and every delegate must be near the church. I never found so many people before anxious to be right under the droppings of the sanctuary. I said to Bethaniah, as I was dropping off to sleep that night about one A. M., "Bethaniah, you and I are a-going to go to the next Annual Meeting, and we are a-going to ask as a special favor to be entertained one straight mile from the church, street-cars or no street-cars." And I dreamed of the strangest church with a one-story lean-to on every side of the building, divided into small compartments, and when I asked their use, I was told, "This church was built to accommodate the Annual Meetings of the Board."

I wish the Treasurer of the Board had a penny for every question I answered during the next two days; it wouldn't be any mean contribution. But I didn't mind those so much; my greatest trouble was in keeping people quiet in the vestibules and ante-rooms. I had my orders from the president not to allow any one to talk in those places. I think it was the largest and most unsuccessful contract I ever undertook. I was a bankrupt in resources at the end of the first hour, and again I remarked to Bethaniah, "Before we go to the Annual Meeting we are a-going to learn the deaf-and-dumb alphabet; nobody is going to 'sh! sh!' *us*, Bethaniah."

The noon hour was a mystery. How could women eat and yet talk so fast? The ability of the organs of speech and mastication to work simultaneously in perfect harmony was fully demonstrated. Two eyes, two ears, and only one tongue; some mistake somewhere; so unequal a distribution of labor!

Going, going, gone! Saddest part; the only sad part; the only bit of sorrow about the whole. We that were left looked in one another's faces, and said with a sincerity evident to all, "I'm so sorry they are gone. It's lonesome. Let's have it all over again." And in the last hours of her existence the General Chairman found that, after all, she *had* helped to form many pleasant friendships between host and guest, friendships to be perpetuated and perfected in that wonderful Hereafter where there shall be "meetings," but no partings; where the common bond of co-worker with Christ for the salvation of the world, shall be exchanged for that tie, even stronger and more beautiful, of a perfected Christ-likeness and a common participation in the great psalm, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

And so the General Chairman died, and slept with her predecessors.

FORT WAYNE. *Delphine B. Wells.*

P. S.—The Chairman is galvanized into a temporary existence in order to tell what she forgot, woman-like, that we had a dreadful time over our money when we came to a final settlement, and we want to warn all future hosts of the Board against a similar trouble. You see, we just took money for our expenses as people offered it to us, without making any exertion to get large sums, and in this way we had a hundred and thirty dollars. People said it wouldn't be anywhere near enough, and shook their heads as to how we were going to be able to make up the deficit. But our expenses were only eighty-seven dollars; so here was a deficit on the wrong side, and we didn't know what to do with the money left on our hands; besides, all the prophecies were being spoiled. Somebody suggested finishing the tower on our new church; or buying a live missionary of our own to keep on hand; or sending the President of the Board an album quilt, ornamented in zenana work; everybody wanted somebody else to have the money, and one woman was crying because, now, she couldn't give the five dollars for the entertainment fund that she had meant to. The discussion grew pretty warm, till the General Chairman made her dying speech, with the instinct of "ruling" strong even in death, and her suggestion was adopted. So now in our church parlor we have a set of missionary maps, a new bookcase to be filled with missionary literature and curios, and six monthly and weekly periodicals.

For how shall missionaries be sent, unless they be paid ; and how shall they be paid, unless money be given ; and how shall money be given, unless the women be interested ; and how shall they be interested, unless they read ; and how shall they read, unless magazines and papers be put into their hands ? So the trouble ended ; and this time the General Chairman really died, and stayed dead. *D. B. W.*

OUR WOMAN'S ASSEMBLY.

[Held in connection with General Assembly, May 23, 1889.]

THE platform and pulpit of Madison Square church, New York, were tastefully decorated for the occasion with palms and bright flowers, and Mrs. Beers, the President of the New York Board, presided, while by her side were officers and representatives of the five Foreign Mission Boards. The large and attentive audience was composed of women from every portion of our land, and many of the mission fields were represented by teachers, now in the home land for restoration to health. A number of these are soon to return to their distant fields, and it was mutually helpful and cheering to meet in this great metropolis.

The annual report of *Woman's Work for Woman* was presented by the Editor, who was able to tell us that the magazine has gained 1,000 subscribers during the last year and to refer to many encouraging facts in connection with it.

The report of *Children's Work for Children* was presented by Miss Lombard, who made a strong plea for this bright little magazine, which ought to be in every Presbyterian home where there are children to read it. Miss Darling followed on the Adoption of Reports.

Miss Holliday gave a very interesting account of mission work in Persia. She gave the history of several converts, which illustrated the power of Christianity in building up beautiful characters in the midst of heathen darkness.

Mrs. S. C. Perkins, of Philadelphia, read an admirable and timely paper on *Marriage and Missionaries*. She took high ground as to the necessity for individual consecration to a great cause, and discussed it in such a calm, unprejudiced way, as to carry her hearers fully with her, and it cannot fail of doing good in the direction intended. Dr. Ellen C. Mitchell, of Maulmain, Burmah, spoke of the great need for medical work in that country.

The afternoon session opened with a short devotional service, and Mrs. C. N. Thorpe presented our *New Work for the Year*. Among the most important objects named were the erection of new school buildings in Mexico, Persia, China, Japan; the building of houses for missionaries, and enlargement of church and school buildings already erected. All this new work would require the expenditure of $61,500 in excess of last year.

The Homeless Land was the subject of an address by Mrs. Waterbury, of India. This country, with a population of 250,000,000, was described as a land without homes. The wife was the slave of her husband and lived in fear of his displeasure. She dared not speak his name or sit in his presence. The Gospel was the only means of lifting this land out of moral darkness and placing woman in that sphere for which she was designed of God as the light and joy of the home.

Mrs. Charles B. Newton spoke briefly of difficulties attending mission work among the Mohammedans. She interpreted a Mohammedan's thoughts, no matter how polite his words : "Poor dog of an unbeliever, you think you are right, but we know that we are." It is hard to convince them that there is a better way to God than their own. Among Armenians it is equally difficult, from the fact that they think they are as good Christians as the missionaries, and often say, "Go back to your church ; we are all right as we are."

Mrs. Rhea, of Illinois, then made a farewell address, in her inimitable way, to the missionaries sitting on the platform, and each one responded in a few brief words. Among those who spoke were Mrs. Caldwell, of Bogota, Miss Ella De Baun, who expects soon to go to Mexico, Mrs. Hepburn, of Japan.

Rev. Dr. Ellinwood made the closing address and pronounced the benediction. An informal reception was held at the close of this meeting when the missionaries present were introduced to each other and to members of the congregation. Thus closed a day long to be remembered, the influence of which we believe will be felt for years to come.

Mary L. Roberts.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. WM. E. SCHENCK.

Correspondence with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss L. FLANIGEN.

Concerning Special Objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young People's and Children's Bands, Miss F. U. NELSON; for copied letters, Miss A. BODINE.

Candidates will address Mrs. S. C. PERKINS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting, first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE NEW ANNUAL REPORT is now in the hands of all Secretaries of Auxiliaries and Young People's Bands. It has been prepared and printed at large cost every way and will be valuable or valueless as it may be used or neglected. There are secretaries, we are told, who do not read it themselves nor report to their president or any one that they have received such a volume of information; there are others who read from it at every Auxiliary meeting, and who have already examined the records and found therein things new and suggestive. One says, "I have discovered that there are twelve Young Ladies' Seminaries working with us, and last year they sent in $533." A new feature is the table of *Presbyterial Statistics* (pages 122 and 123), which should specially interest presbyterial officers. Although there are inaccuracies, owing to insufficient reports, yet the figures as they stand will prove excellent texts from which to draw profitable lessons for the next twelve months.

MRS. GEORGE H. FERRIS has left Panhala, India, for a time and returned to this country with her family on account of Mr. Ferris's health. Their home for the present will be at Hillsdale, Mich.

MR. AND MRS. CHAS. B. NEWTON, of Lodiana, India, have also come home with their children for the season of rest and change to which they are justly entitled.

MISS ELMA DONALDSON, of Nickleville, Venango Co., Pa., has been appointed to Lodiana and will go out as our missionary.

THERE is a call for attractive picture cards to be used as rewards in the girls' school in Bogota. They may be mailed directly to Miss M. B. Franks, Bogota, Colombia, South America.

NEW AUXILIARIES.

Cincinnati Presbytery,	Harrison, Ohio.
" "	Hartwell, O.
" "	Mohawk, Cincinnati, O.
" "	New Richmond, O.
Cleveland "	South New Lyme, O.
Erie "	Pittsfield, Pa.
Monmouth "	Delanco, N. J.
Morris and Orange Presbytery,	Whippany, N. J.
Northumberland "	Mooresburg, Pa.
Pittsburgh and Alleghany "	Mt. Carmel, Pa.
" " " "	McDonald, Pa.
" " " "	Point Breeze, Pittsburg, Pa.

NEW BANDS.

D. C., Washington, 4th Church, King's Daughters.
Del., Wilmington, 1st Church, Children's.
N. J., Asbury Park, Gospel Bells.
" Caldwell, Clover Hill Boys'.
" Clinton, Star Circle.
" Elizabeth, Westminster Church, King's Children.
" Freehold, Girls'.
" Yellow Frame, Willing Workers.
Ohio, Beloit, Young People's.
" Columbus, Broad Street Church, King's Builders.
" " Fifth Ave. Church, Children of the King.
" " " " St. Andrews.
" Dalton.
" London, Golden Rule.
" Newark, 2d Church, Mission Circle.
" Nottingham, Children's.
" " Young Ladies'.
" Wyoming, Little Women.
" Yellow Springs, Fred Coan.
Penna., Audenreid, King's Messengers.
" " McNair.
" " Trio-Try Circle.
" Berwyn, Boys'.
" Braddock, Young Ladies'.
" Burgettstown, Young Ladies'.
" Butler, Willing Workers.
" Catasauqua, 1st Church, Busy Bees.
" Fredonia, King's Daughters.
" Harmony, Lily of the Valley.
" Leechburg, Young Ladies'.
" Mansfield, In His Name.
" Marion, Lamps of Love.
" Mifflintown, Young Woman's.
" Mooresburg, Willing Workers.
" New Castle, 2d Church, King's Messengers.
" North Washington.
" Philadelphia, Alexander Church, King's Messengers.
" " Mariner's Church, Eastburn.
" " Temple Church, Young Ladies'.
" " Spruce Creek, Mizpah.
" Summit Hill, Young People's Branch.
" Titusville.
" Tyrone, Moore.
" West Liberty, Union Sabbath School.
Tenn., Dayton, Pearl Seekers'.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence with Auxiliaries, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Organization and Missionary Visits, Mrs. GEO. BANCROFT; Special Objects, Mrs. N. W. CAMPBELL; Candidates, Mrs. H. T. HELM.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

MCCORMICK THEOLOGICAL SEMINARY is raising up a large class of missionaries. This year a good proportion of the class leave their own country and friends to work for the Master. Several of these young men have visited us at "48," and have fired our hearts with their enthusiasm.

DURING the past few weeks we have had the pleasure, at Room 48, of greeting Misses Pendle-

ton, Holliday and Warner, whose words were full of courage. Also Mr. and Mrs. Brier, now on their way to Gaboon, Dr. Mary Smith, appointed to Teheran, and Dr. Gertrude Jacobs, daughter of our Recording Secretary and sister of Mrs. Hubert Brown of Mexico.

Miss Jacobs graduated, April 2d, from the Woman's Medical College; was married, May 13th, to Rev. H. A. Cotton, a graduate of Chicago Theological Seminary, and sailed with him, June 1st, as a missionary of the American Board, for Benguela, West Central Africa.

New Auxiliaries.

Allegan, Mich., King's Daughters.
Angus, Minn.
Auburndale, Wis., Young People.
Akron, Colo.
Berthould, Colo.
Binghamton, N. Dakota, Mission Band.
Bloomington, Ills., 2d Church, Cheerful Workers.
Bad Axe, Mich.
Butte, Montana.
Beloit, Wis., Careful Gleaners.
Brighton, Colo.
Casselton, N. Dakota, Cheerful Givers.
Chicago, Ills., Belden Avenue Church.
" " " " Missionary Workers.
" " " " Mission Gleaners.
Carthage, Ills., Dew Drops.
Chili, Ills.
Clarinda, Iowa, Young Ladies.
Corning, " Young Ladies.
Conrad, " (reorganized).
Cassopolis, Mich., Busy Bees.
Concord, Mich.
Corvallis, Montana.
Central City, Colo.
Duquoin, Ills., The King's Helpers.
Dallas Centre, Iowa, Mission Band.
Dixter, Iowa, Boys' Band.
" " Girls' Band.
Dearborn, Mich. (reorganized).
Detroit, Mich., Thompson Church.
" " 2d Avenue Church.
Duluth, Minn., 2d Church.
Defiance, Ohio, Highland Church.
Esmeraldo, N. Dakota, Mekinnon Church, Young People.
El Paso, Ills., Merry Workers.
Earlville, Ills.
Emerson, Iowa, Cheerful Givers.
Edgerton, Ohio (reorganized).
" Mission Band.
Fort Collins, Colo., Fossil Creek Church.
Fort Morgan, " Young Ladies.
Fargo, N. Dakota, King's Children.
Flandreau, S. Dakota, 2d Church.
Frankfort, Ind., Sugar Creek Church, Young Ladies.
Fullerton, Neb., Young Ladies.
Greenville, Ills.
Galena, Ills., 1st Church, Busy Bees.
Granville, Ills. (reorganized).
Good Hope, Ills.
Grimes, Iowa.
Grantsdale, Montana, Little Helpers.
Grand Rapids, Mich., 1st Church, Boys' Band.
Hyde Park, N. Dakota.
Hurley, S. Dakota.
Huntington, Ind., Little Builders.
Hopkinton, Iowa, Young People.
Hickman, Neb.
Hicksville, Ohio, Mission Band.
Hardin, Ohio.
" " Layyah Band.
Idaville, Ind.
Janesville, Wis., Youths' Band.
Indianapolis, Ind., Tabernacle Church, Mustard Seeds.
" " 5th Church, Pearl Seekers.
Imogene, Iowa.
Independence, Iowa, Boys' Brigade.
" " Golden Rule Circle.
Juneau, Wis., Dodge Centre Church.
Kingston, Ind., Little Workers.
Lake View, Ills.
Lebanon, Ind., Young Ladies.
" " David Band.
Ladoga, Ind., Busy Bees.
Lake City, Iowa.
Lexington, Neb., King's Builders.
Lodi, Wis., Busy Bees.
Logansport, Ind., 1st Church, Young Ladies.
Lincoln, Neb., Prairie States Band.
" " Eastern States Band.
Marion, Ind., Livingstone Band, Boys.
Malvern, Iowa, Young Recruits.
Minneapolis, Minn., 1st Church, Loyal Blue Cadets.
" " Highland Park Ch. King's Messengers.
" " House of Faith Ch. Mission Gleaners.
" " Shiloh Ch.
Mt. Blanchard, Ohio.
Michigan City, Ind., Young Ladies.
Owasco, Iowa.
Omaha, Neb., 1st Ch. Boys' Brigade.
" " Ambler Place Ch.
" " Westminster Ch. Golden Rule Band.
" " Knox Ch.
Otis, Neb.
Oneida, Mich., Young Ladies.
Parker, S. Dakota, Buds of Promise.
Paton, Iowa.
Paulding, Ohio (reorganized).
Petrosky, Mich., Young Ladies.
Plymouth, Ill.
Randolph, Iowa, Willing Workers.
Sand Beach, Mich., Mission Band.
Saginaw, Mich., Grace Ch.
St. Paul, Minn., House of Hope Ch., Boys' Brigade.
" " North Ch.
Salem, Neb.
" " Pansy Band.
Seward, Neb., Girls' Band.
Velte, Neb.
" " Girls' Band.
Wolsey, S. Dakota.
Waterloo, Ind.
Washburn, Iowa (reorganized).

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

No meetings of the Board are held during July, August and September.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N.Y. City.

It is too late to alter those figures in our treasurer's report which have sent such a pang of disappointment all along our lines. But it is not too late to resolve upon such earnest, faithful, persistent and united effort that this disappointment may be our last. The time to plan for our next report is *now*. *M. H. B.*

Unusual interest seems to have attended the Annual Meetings of the Presbyterial Societies this year, judging from the reports received. The Westchester Society carried a resolution regarding the luncheon provided, that it should be as simple as possible, consisting of cold meat, bread or biscuit, or else sandwiches, tea, coffee and cake.

Such regulations, or the basket lunch inaugurated pleasantly by some of the Presbyterial Societies, seem the order of the day.

Mrs. Dunlap has arrived safely in this country, and is now, with Mr. Dunlap and her children, at New Wilmington, Pa.

The Nineteenth Annual Report of the Women's Board of Foreign Missions of New York is ready, and will be sent this year to all officers of Presbyterial Societies—the *President and Secre-*

tary of each Auxiliary Society and the Secretary of each Young Ladies' Society or Band. Any of these officers failing to receive them are requested to notify us by postal.

ONE of our most efficient Presbyterial Secretaries wrote us recently: "I am waiting with impatience until the Annual Report of our Board is circulated. I delight in that report. I never tire of reading and poring over it; and *as a reference book it is invaluable.*" Master its contents, dear officers, and your usefulness will be greatly augmented.

THE persevering efforts of the Library Committee to obtain a complete file of *Woman's Work for Woman*, have brought the information from former headquarters, Philadelphia, that many of our "missing numbers" never had an existence. It seems that the magazine was issued first as a quarterly, "then as we felt our way we made it bi-monthly," and not until March, 1875, did it become a monthly. This reduces our list very materially, and, while thanking the kind friends who in several cases have taken the pains to look up and forward what they had to fit our needs, we do still urge attention to our case, hoping that the few remaining numbers may be found, viz.: 1871, April; 1872, January; 1873, July. Also the second, third and fifth Reports of the Woman's Foreign Missionary Society, Philadelphia. It has been suggested that some of these earlier numbers may still be in the possession of our missionaries. If so, and they will take the opportunity of sending them to us by some one returning to this country, we shall be grateful.

FROM Tokyo, Japan, we hear that Miss Lily Murray has undertaken, in addition to her duties in Graham Seminary, to teach music two hours one day a week in a school for the blind.

MISS LEETE, who is now in this country, has divided her duties among the several teachers in the Seminary. These all feel a heavy responsibility resting on them during her absence. She hopes to remain at home for a year, and then to return for ten years more of faithful service, such as she has rendered in the past.

MISS ROSE, Tokyo, April 23d, says she would be very glad to receive any short selections from religious writings calculated to arouse the unconverted. There is great call for these in the religious press, and she would gladly translate into Japanese any that might be sent her.

MISS EMMA ROBERTS writes from Tabriz, April 20th, that she hopes soon to return to the help of Miss Van Duzee at Salmas. All her ill-health has come, she thinks, from the attack of small-pox she had immediately on reaching her station, and from her experience she would put as a qualification for any entering on missionary work—successful vaccination.

IT is with great regret that we have learned of the death of Mrs. Erastus F. Beadle, the greatly esteemed President of the Woman's Foreign Missionary Society in Cooperstown, N. Y.

NEW AUXILIARIES.

Boston Presbytery, Taunton.
Buffalo Presbytery, Boys' Mission Band, East Church, Buffalo.
Mission Band, 1st Church, Buffalo.
Young Ladies' Missionary Soc. of Helping Hands, 1st Church, Tonawanda.
Young Ladies' Mission Circle, 1st Church, Franklinville.
Brooklyn Presbytery, W. M. Soc., Prospect Heights Church, Brooklyn.
W. M. Soc., Calvary Church, West New Brighton.
Long Island Presbytery, Shelter Island, Gleaners.
Yaphank, Willing Workers.
Nassau Presbytery, W. M. Soc., Woodhaven, L. I.
Oyster Bay, Happy Workers.
North River Presbytery, King's Builders Band, 1st Church, Matteawan.
Syracuse Presbytery, Hastings.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Special Object Secretary, Mrs. JOHN H. DENNIS, Waterford, N. Y.

KNOWING that many readers of *W. W. W.* were unable to attend our meeting at Albany, it has been thought advisable to call their attention to two standing committees appointed at that time, as well as the election of a fifth corresponding secretary, called a "Special Object Secretary."

The two standing committees are:

On Printing—Mrs. Archibald McClure, 232 State Street, Albany; Miss Eddy; Miss F. C. Curtis.

On Publication—Miss Bush, 29 Second Street, Troy; Mrs. Rudd; Mrs. C. P. Williams, Jr.

ALL questions relating to our annual reports, to leaflets, and to missionary literature (not pertaining to *Woman's Work* or *Children's Work*) should be addressed to Mrs. McClure.

All business pertaining to *Woman's Work* and *Children's Work* will be transacted by Miss Bush.

AT the request of Mrs. Fry and our Foreign Missionary Central Committee of the Woman's Boards, we have elected a Special Object Secretary. After consultation with Mrs. McClure and Miss Eddy, she will give out new work for the year, and correspond directly with Mrs. Fry in regard to it. All questions relating to new work or special objects should be addressed to Mrs. John H. Dennis, Waterford, N. Y.

A VERY interesting letter from Miss Hammond, of Guatemala, has recently been received. Copies of it may be obtained by addressing Miss Eddy.

MISS MCBETH sent the first of May a very good photograph of Moses Monteith, one of our Nez Percés, in a short letter to this society. Both letter and photograph belong to the Cambridge society, who have assumed the support of Moses Monteith. Still these ladies are willing to loan them to all interested in this Indian tribe. For this purpose, please write to Mrs. R. K. Crocker, Cambridge, Washington Co., N. Y.

IT will interest the societies and bands in Champlain Presbytery to learn that we hope that Mrs. H. M. Andrews will go among them the latter part of September.

OUR annual reports are now in the hands of all our District Secretaries. Once more the other officers of this society urge upon the Secretaries the necessity of distributing these reports without a day's delay. One word more. As soon as any leaflets or magazines are in the possession of these secretaries, let them be given to their auxiliaries and bands *immediately*.

THE attention of Northern New York has been particularly drawn to the work of the Fourth Church, Albany, from the fact that our delightful Seventeenth Annual Meeting was held there. A monthly paper is published by the Young People's Association, called "The Fourth Church Monthly." This periodical exhibits the wonderful system of this active, methodical congregation, in a manner which elicits our admiration, and should inspire us to nobler exertion in the cause of Christ.

If all our members of Northern New York could read an article, "Redeeming the Summer," by Miss Waddell, of this Fourth Church of Albany, they would be inspired to do something for Foreign Missions during the long, sunny days of the summer vacation. Now as the languor of July, and drifting away from regular home and church duties come upon us, two words of caution may not be misplaced.

First: Do not relapse into indifference to your duties as a member of Christ's Church, and to the missionary cause.

Second: Do not forget your loyalty to Northern New York, so far as to take so much new work on your hands that you cannot join in helping us to do the work our Board may assign. It is unfortunate that at this time, when so many of our important auxiliaries are without objects, the Board in New York cannot assign us our new work at once; but it will come before the vacation is over. Reserve your efforts and contributions for these legitimate appeals, which will come to you as surely as the fruit will ripen, the frosts of autumn come, and the leaves will fall. It would be most inhuman in us Foreign Missionary mothers and daughters to attempt to feed other households and leave our own family to die of starvation.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

President, Mrs. JAS. H. BROOKES.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive Street, for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. ALLEN, 1107 Olive Street.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest. 1107 Olive Street, St. Louis, Mo."

DEAR AUXILIARIES, don't forget the medical scholarship fund. The first dollar for this was given at our Annual Meeting, by the Deo Data Band, of Carthage. Other gifts have been received. We are commanded not to despise the day of small things, so we look hopefully forward to the time when we can tell you we have the $1,000. We have the promise of the *last* $25. This $1,000 we wish to raise outside of the offerings for Missions. Give what you can and give immediately. You may think that the constant cry is, Give! give! and so it is. Our Heavenly Father is constantly giving to us his richest blessings. Are we to receive all good and withhold from the needy? This $1,000 must be raised this summer. Medical missionaries must be educated and sent out. If your money does not do it, it will come some way, and you will miss the joy of helping along work that will bring the richest harvest.

MISS HARTWELL is working earnestly and enthusiastically in Texas. Societies are being revived and strengthened; new work will be developed through her earnest efforts. We feel thankful to have secured such an earnest woman to work in our Southwest.

REPORTS from Presbyterial meetings show they have been full of prayerful zeal and encouragement.

A BRIGHT, breezy letter from Miss Edna Cole, of Bangkok, Siam, gives an interesting account of the girls' school under her care.

THE 1st of September, Mrs. L. D. Hopkins will assume the care of the page for the Southwest Board in "*Woman's Work for Woman.*" She will no doubt do much to make it interesting and instructive.

As usual, there will be a general "flitting" for the summer of our officers and workers. All who can escape the depressing heat of this great city, will be gone during July and August.

THE five new leaflets of our own publication are:

"Africa for Christ or Mammon—Which?"
"It is the Hand of Christ; or, a Contribution-box Transformed."
"Milk and Missions," 10 cts. per doz. respectively.
"Kania," and "The American Heathen," 20 cts. per doz.

We have also these leaflets:

	EACH
"Why our Society did not Disband,"	.03
The "Deacon's Week,"	.03
"Bright Bits of Reading for Missionary Societies,"	.40
"Hindu Widows,"	.02
"What Saith the Scriptures?"	.02
"The Influence of the Cross," an exercise for Mission bands	.02

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from April 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

NEWARK.—Bloomfield, 1st, 127.50; Bloomfield, Westminster, 135, Bd., 20; Caldwell, 129.52; Lyons Farms, 34.50, Twinkling Stars, 17.85; Montclair, 1st, Y. L. S., 50, Robert Moffatt Bd., 100; Montclair, Trinity, 100, Cheerful Workers, 25; Newark, 3d, 112.50, Crusaders, 30; 6th, S. S., 30, Butler Bd., 15; Bethany, 15; Calvary, 25; Central, 50; High St., 110.53, Fanny Meeker Bd., 15; Park, 140, Y. P. S., 60; Roseville, 155.85, Heralds to Korea, 65; South Park, 450, Bd., 15; Wickliffe, 36, 2,064.25

NEW BRUNSWICK.—Alexandria, Seed Sowers, 30; Amwell, 1st, 58.05; Amwell, 2d, 25.67; Amwell, United 1st, 14; Bound Brook, 15; Copper Hill, S. S., 16, Ella Kuhl Bd., 32, family of Mr. J. Slappher, 19.10; Dayton, 27.12; Ewing, 50, Bd., 30; Flemington, 120, Mrs. Van Fleet, 50, Miss S. A. S., 25, Gleaners, 60, Hill Mem. Bd., 35; Frenchtown, 60; Holland, 15; Hopewell, Gleaners, 30; Kingston, 10, Cheerful Workers, 30; Lambertville, Ogilvie Bd., 100, S. S., 52; Lawrenceville, 100, Gosman Bd., 20; Little York, 15; Milford, 60; New Brunswick, 1st, 125, Gleaners, 32, Y. L. S., 25; New Brunswick, 2d, 50; Pennington, 36.88; Princeton, 1st, 161.28, Dale Bd., 16, Havergal Bd., 6.61, Boys' Bd., 60, Y. L. S., 40.75; Princeton, 2d, 11; Ringoes, Kent Bd., 11.75; Stockton, 22; Titusville, 19; Trenton, 1st, Golden Hour Circle, 45, S. S., 28.75; Trenton, 2d, 25; Trenton, 3d, 101, Beatty Bd., 40, S. S., 40, Inf. Sch., 30; Trenton, 4th, 200; Trenton, 5th, 15; Bethany, 28; Prospect St., 57.40; Col. Pres. meeting, 15, 2,341.36

NEW CASTLE.—Chesapeake City, 25, Do-what-we-can Bd., 10; Cool Spring, 13.90; Dover, 71.71, Cheerful Workers, 100, S. S., 14.72; Elkton, 55.02, Bd., 26.69; Federalsburg, 6.50; Forest, 45.24, Y. L. B., 31, Boys' Bd., 6; Glasgow, 55.25; Head of Christiana, 23; Lewes, 10; Manoken, 30, Irving Bd., 10, Coral Workers, 5.43; Newark, 25, Bd., 20, S. S., 30; Pitts Creek, 40, Rosebud Bd., 5.50; Port Deposit, 50, Hillside Bd., 20; Port Penn, 11.50, W. Workers, 10, Labaree Bd., 5; Rehoboth, Del., 20.50; Rehoboth, Md., 25.75; Rock, 8, Vivian Bd., 5.51; St. George's, 30; Smyrna, 6; W. Nottingham, 80.25; White Clay Creek, 14.41; Wicomico, 27.75; Wilmington, Central, 285, Mural Crown Bd., 30; Hanover St., 114.10, Light Bearers, 9.27; Olivet, 10; Rodney St., 29.77; West, 180, Y. P. B., 28, Happy Workers, 30; Zion, 21, Y. L. B., 5, Happy Harvesters, 2, S. S., 10.77; Miscellaneous, 31.51, 1,761.05

NEWTON.—Andover, 6.91, Workers for Christ, 6.74; Asbury, 11; Belvidere, 1st, 48.75; Belvidere, 2d, 25; Blairstown, 48.80, Blair Hall Bd., 42.50, Kuhl Bd., 30; Bloomsbury, 30; Danville, 12; Deckertown, 32.78; Delaware, 2.75, Agapé Bd., 7.40; Greenwich, 10; Hackettstown, 5.25, Gleaners, 25, Christ's Workers, 8; Harmony, 50, Earning Workers, 12; Knowlton, 10; Lafayette, 10; Marksboro', 22; Newton, 146.77, Cheerful Workers, 24.38; Primary Class, 9; New Village, Workers, 1.25; Oxford, 1st, Bd., 5; Oxford, 2d, 36.98, King's Daughters, 12; Phillipsburg, 1st, 65.65; Westminster, 15.61; Stanhope, 2; Stewartsville, 22.24, Bd., 16; Stillwater, 7; Col. Pres. Meeting, 1.69, 822.45

OCCIDENTAL BOARD.—Arlington, Busy Bees, 22; Beaumont, Bd., 1.90; Boyle Heights, Sailor Bd., 5, Condit Bd., 1.68; Coronado, Western Lights, 23.50; Los Angeles, 1st, 192.46, Round Table, 29.40, Archie Hodge Bd., 43.96; Los Angeles, 2d, S. S., 44.54; Los Angeles, 3d, Preston Bd., 7, Armor Bearers, 2.50; Bethany, S. S., 5; Grand View, Kate Dimmick Bd., 6.31, Gulick, 57; Immanuel, 175; Mendocino, 45.10; Oakland, 122; Passadena, Morning Star Bd., 5.45; Santa Barbara, Y. P. B., 24; San Bernardino, W. Workers, 8.25; San Francisco, 1st, 50, In His Name Bd., 25; Westminster Faithful Workers, 25.56, Mattie Nash Bd., 25; Calvary, 50; Light House Band, 32.16, On Lok Bd, 27.75; Santa Monica, Bd., 10; San Pedro, Adams Bd., 6.40; Wilmington, Harbor Lights, 5, 1,078.92

PHILADELPHIA.—Atonement, Little Helpers, 5; Bethany, 300, Phillipian Bd., 20; Calvary, Humphrey Bd., 50, Prayer and Pence Bd., 15.22; Chambers, 200; Clinton St., Immanuel, 4.60; 1st Ch., 340, Albert Barnes Mem. Bd., 115; Eastburn Mariners, Bd., 3; 2d Ch., 146, Star of the East Bd., 50, Early Blossoms, 25; Holland, 29, King's Messengers, 5; Lombard St., Central, Reeve Bd., 20; Old Pine St., 69 cts., Helping Hands and May Blossoms, 15; South, 76, Y. P. S., 43.50, Earnest Workers, 40; Southwestern, I. P. McCurdy Bd., 85, Little Workers, 6.25; Tabor, 65.50, Little Helpers, 6.62, Messengers of Light, 18, Gleaners, 2.50; Tabernacle, 38.70, Y. L. B., 192.50, Boys' Bd., 25; Tenth, 295; Walnut St., 438.14, Peking Bd., 7.63, F. H. S. Bd., 55; Westminster, 129.74; West Spruce St., a lady, 50, S. S., 100, Inf. Sch., 30; Wylie Mem., 80; Presbyterian Orphanage, Torch Bearers, 7, 3,175.59

PHILADELPHIA CENTRAL.—Alexander, 155, Treasure Bd., 27, Go Forward, 1.30, S. S., 68.81; Arch St., Joy Bells, 7, King's Soldiers, 18, King's Gardeners, 15; Beacon, Lucy Robbins Bd., 13; Bethesda, 200, J. B. Dickson Bd., 4.48; Bethlehem, a lady, 117; Cohocksink, 169.72, Messengers of Light, 37.70, Miss. Workers, 17.25, Golden Links, 50; Columbia Ave., 50.16, Carrier Doves, 30, I. H. N. Bd., 11.54, Buds of Promise, 7.30; Green Hill, Inf. Sch., 14; Kensington, 1st, 130; Mantua, Y. L. B., 35, Berean Bd., 15, Little Stars, 6; Memorial, 3; N. Broad St., 158; Northminster, Y. L. B., 55; Olivet, 50; Graham Bd., 9, Jesus' Little Lambs, 20; Oxford, Y. L. B., 100; 1st Ch. N. Lib., St. Paul Bd., 15; Spring Garden, 40, Buds of Promise, 8, S. S., 11; Temple, Workers, 20, Grace Bd., 15; Trinity, 3; West Arch St., 1, Y. P. B., 19, 1,627.16

PHILADELPHIA NORTH.—Abington, 98.50, King's Helpers, 16, S. S., 40; Ashbourne, 8.25; Bristol, 5, Basti Bd., 31.35; Chestnut Hill, 135, Junior Boys, 10, Corbett Boys, 15; Doylestown, 37.50; Forestville, 5.50; Fox Chase, a few friends, 8; Frankford, 1st, 62, Cheerful Workers, 10.25; Germantown, 1st, 208.91, Ch. Endeavor, 19.50, Junior Eliot Bd., 8; Germantown, 2d, 12; Ch. of the Redeemer, Mrs. Graham, 5; Market Square, 7, Mrs. Toland, 25, Y. L. B., 10, S. S., 25; Wakefield, 20.25, Y. L. B., 10; Hermon, 5; Holmesburg, 15.06, Mem. Bd., 19; Huntingdon Valley, 30.82, Y. L. B., 20; Jeffersonville, 15, Collins Bd., 10; Jenkintown, 22, Grace Bd., 15; Leverington, 5.25; Mt. Airy, 6.50, S. S., 12.60; Newtown, 61.75, S. S., 28.80, Harvesters, 14.75, Kate Craven Bd., 26.50; Norristown, 1st, 94.42, Y. L. B., 30, W. Workers, in mem. John A. Beeber, 25, Little Lights, 7.25; Norristown, Central, 36; Port Kennedy, 25.60; Pottstown, Helping Hands, 7.50; Roxborough, 40; Thompson Mem., 51.50, 1,458.31

PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 62, Earnest Workers, 10, E. E. Swift Bd., 4; Alleg., 2d, 9; McClure Ave., 121; North, 41.25; School St. Bd., 8.70; Beaver, Y. L. B., 34; Bellevue, Girls' Bd, 5; Bethany, 30; Bridgewater, 7; Chartiers, 7; Emsworth, 40.66. King's Daughters, 8, Branches, 20.11; Evans City, 17; Glenshaw, 25; Hebron, 15; Hiland, 106; Industry, 6; Knoxville, 4.79, Y. L. B., 5; Lebanon, Y. P. S., 5; McDonald, 20.11; McKee's Rocks, 50; Mansfield, 2; Millvale, 5; Monongahela City, 7; Mt. Washington, 23; Oakdale, 34.05; Pittsburg, 1st, 104; 2d Ch., Boys' Bd., 15.90; 4th Ch., Shrom Bd., 15, Kerr Bd., 10; 6th Ch., 15; 7th Ch., 7; Bellefield, 300; Central 35; East Liberty, 14; 43d. St., 5, Ezri Bd., 1; Lawrenceville, 90, Willing Workers, 7; Nassau Fem. Col., 50; Park Ave., 15.90; Point Breeze, 15; Plains, 12.65; Rochester, 5; Sewickley, La Cadena Bd., 50; Sharpsburg, 87.35, Helpers, 7; Swissvale, 30.50, Bd., 37.07; Tarentum, Kate Fleeson Bd., 45; W. Bellevue, 10, Berean Band, 25; Wilkinsburg, 6, Little Annie's box, 12.42; Y. L. Branch, 12, 1,772.40

PORTSMOUTH.—Jackson, 19.67; Manchester, 16.75, Harbor Lights, 9.34; Mt. Leigh, 12.25; Portsmouth, 1st, Little Bankers, 15.50; Ripley, 22.54, King's Gardeners, 12.60, Gleaners, 47.25; Russellville, 4; Sandy Spring, 5; Winchester, 7, 171.90

REDSTONE.—Belle Vernon, 45.53, Happy Bd., 16.42; Brownsville, 50; Connellsville, 109.05, Johnston Bd., 29, Y. L. C., 81.04; Dunbar, 108, Loring Bd., 60; Dunlap's Creek, 11.80; Greensboro, 27.86; Laurel Hill, 30; Long Run, 42.78; McKeesport, 114.17, Bd., 89.20, Cheerful Gleaners, 50; Mt. Pleasant, 130.70, Y. P. C., 24, June Bd., 20.65; Mt. Pleasant, Reunion, 63.50, Layyah Bd., 21.60; Mt. Vernon, 25; New Providence, 14, Ready Workers, 4.50; New Salem, 14.50;

Pleasant Unity, 25.32, Trusting Bd., 8; Reboboth, 31.03, Willing Workers, 14; Round Hill, 50; Scottdale, 13.80. Ezbon Circle, 3; Tent, 17, Busy Bees, 4; Uniontown, 20; West Newton, 9.75, Earnest Workers, 5; Sewickley, 16.20, 1,400.40

ST. CLAIRSVILLE.—Bannock, 13, Weaver Bd., 5; Barnesville, 20.33, Sowers in Hope, 29, Do-without Bd., 5.41; Beallsville, 11, Laughlin Bd, 4 04; Bellaire, 1st, 36.75. Y. L. B., 35; Bellaire, 2d, 60, Loring Bd., 40, R. M. Brown Bd., 20, S. S., 25; Betbel, 11; Buffalo, 70; Cadiz, 143.80, Earnest Workers, 63, Heart and Hand Bd., 12.35; Caldwell, 10.50, Busy Bees, 15; Cambridge, 32.75; Coal Brook, 10; Concord, 72; Crab Apple, Gleaners, 5.59; Farmington, 8, Cheerful Givers, 1.75; Freeport, 19.35, Master's Jewels, 5.75; Jerusalem, 5, Bd., 5; Kirkwood, 47.56, Azalea Bd., 50, C. C. Hays Bd., 40; Lore City, 8, Workers for Jesus, 3, Infant Boys, 2; Martin's Ferry, 86, Lilies of the Valley, 54.08, Chalfant Bd., 31.03; Morristown, 20.25; Mt. Pleasant, 34, King's Messengers, 26, Little Gleaners, 16.74; New Athens, 31.30, Y. L. B., 35.70; Nottingham, Y. L. B., 50; Olive, 14; Powhatan, Busy Bees, 5; Pleasant Valley, 10.75, Hays Bd., 7.82; Rock Hill, 4; Senecaville, 20; Short Creek, 19.50, Links and Strands, 16.11; St. Clairsville, 30.64, Coral Gatherers, 36.17, Rob't Alexander Bd., 11.25; Wasbington, 53.25, Wayside Gleaners, 21.56; West Brooklyn, 13; Wheeling Valley, 23, 1,617.08

SHENANGO.—Leesburg, 28; Mt. Pleasant, 50.75; Petersburg, 12.70; Sbaron, S. S., 25, 116.45

STEUBENVILLE.—Bacon Ridge, 25.75; Bethel, 45,77; Buchanan, Corbett Bd., 13; Cross Creek, S. S., 11.48; East Liverpool, 45; Harlem, 13.50; Long's Run, 8, Y. P. B., 32.10; Madison, 11.50; Monroeville, 2; Oak Ridge, 30.60; Ridge, 18, Oasis Bd., 8; Salineville, 1; Scio, 12; Steubenville, 1st, 34, Busy Bees, 7; Steubenville, 2d, 113.25, Y. L. B., 12.50, Idaho Bd., 33, King's Servants, 36, Boys' Bd., 12.62; Steubenville, 3d, 30, Whatsoevers, 7.50; Female Seminary, 27.50; Uhricksville, 15; Wellsville, 119.20, 725.36

UNION.—Eusebia, 2.50; Hebron, 11.11; Hopewell, 3; Knoxville, 2d, 55.65, Cup Bearers, 50; Knoxville, 4th, 32.72, Bd., 30; Maryville, W. Workers, 15; New Market, 16.20; New Providence, 16; Rockford, 7.50; St. Pauls, 30; Shannondale, 8.15, 280.55

WASHINGTON.—Allen Grove, 3.50; Bethlehem, 13; Burgettstown, 68.37, Y. L. S., 16.65, Golden Chain Bd., 30; Claysville, 107, Aftermath Bd., 28.50; Cove, 28.10, S. S., 4.62, Graham Bd., 10.25; Cross Creek, Loring Bd., 10; Cross Roads, 14, Y. P. S., 4; E. Buffalo. 80; Fairview, 12; Forks of Wheeling, 86.71, Bessie Shaw Bd., 20, Excelsior Bd., 20; Frankfort, 18.50, Pickens Bd., 40; Hookstown, 11; Lower Buffalo, 42.70; Lower Ten Mile, 26; Mill Creek, 35.96; Moundsville, 1; Mt. Olive, 20; Mt. Pleasant, 14.75; Mt. Prospect, 62; New Cumberland, 121.55, Myrtle Bd., 8, Grier Circle, 13.55; Pigeon Creek, 30 71, Y. L. B., 37.14, S. S., 50.19; Three Springs, 15; Unity, 6.60; Upper Buffalo, 14, McMillan Bd., 4, M. Shaw Bd., 9, Cbina Bd., 9; Upper Ten Mile, 14.61, Busy Bees, 40; Wasbington, 1st, 131.03, Y. L. B., 32.16, Sewing Soc., 5.05, Cornes Bd., 32 55, Girls' Bd., 6.90, Standard Bearers, 100, Seminary Bd., 75; Washington, 2d, 45.60, Y. L. B., 93.26, Pansy Bd., 20.12; Waynesburg, 33.50, Y. L. S., 10, S. S., 40.37; Wellsburg, 20.80, Mackey Bd., 9; West Alexander, 177, Loring Bd., 44, Hold the Fort Bd., 27, S. S., 40; West Liberty, 20, Cunningham Bd., 10; West Union, 23.32, Y. P. B. 14.34, Willing Workers, 10; Wheeling, 1st, 999.21, Sidney Ott Bd., 55.94, Cberith Bd., 33.55, Boys' Club, 22, Bessie Vance Bd., 50; Wheeling, 2d, 38.30, Carleton Circle, 80; Wbeeling, 3d, 15, Busy Workers, 15, Lyle Bd., 19, Boys' Brigade, 5; Wheeling, Beech Glen Bd., 24; Mrs. F. Brown-Douglass, Edinburgh, Scotland, 24.20, 3,604 16

WEST JERSEY.—Absecon, 10.50; Atlantic City, 20, Seaside Bd., 45; Blackwood, Bd. of Hope, 39; Bridgeton, 1st, 22.84, Golden Circle, 50, Standard Bearers, 25, Little Gleaners, 5; Inf. Scb., 15, Class of Chinamen, 10; Bridgeton, 2d, 74.51, Y. L. S., 42.50; Bridgeton, West, 183, Willing Workers, 26.88; Camden, 1st, 40.37, Willing Workers, 6.26, Loyal Laborers, 5; Cape May, 24; Cedarvi le, 19.41; 1st Ch., Willing Helpers, 8, S. S., 37.50; Clayton, 41.94, Golden Links, 10.19, Buds of Promise, 4; Deerfield, 50, Elfie Bd., 35; Glassboro', 9; Greenwich, 106, Willing Workers, 41; Hammonton, 11, Cb. Endeavor, 6; May's Landing, 4.30; Millville, 30; Pittsgrove, 35.44, Y. L. S., 51.56, Coral Workers, 15; Salem, 100, Young Gleaners, 56; Vineland, 33; Wenonah, Forget-Me-Not Bd., 100; Woodbury, 7.50, Y. P. B., 37.27; Woodstown, 18, Ogove Bd., 13.19, 1,525.16

WESTMINSTER.—Centre, 50; Chestnut Level, 26.87; Christiana, 10.54; Columbia, 75, S. S., 25; Hopewell, 61.94; Lancaster, 41, Y. L. B., 25, Bd., 100; Little Britain, 30; Marietta, 25; New Harmony, 21.55; Pequea, 37; Pine Grove, 40; Slate Ridge, 25; Slateville, 19.70, Snowflake Bd., 17; Stewartstown, 45; Union, 33; York, 1st, 228, Niles Bd., 50; York, Westminster, 20, 1,006.60

WEST VIRGINIA.—Clarksburg, 5; Fairmount, 7.50; Grafton, 23.75, S. S., 15.36; Morgantown, 32.25, Anna Hunter Bd., 9.21; Parkersburg, 25, Buds of Promise, 22; Ravenswood, 9, S. S., 3.50; Sistersville, 8; Sugar Grove, 8, Bd., 2, 206.07

WOOSTER.—Apple Creek, 6, Y. L. B., 3.50, Legacy Miss M. Armstrong, 50; Ashland, 17, Rays of Light, 20, Mrs. Briggs, 10, Mrs. Sbelby, 5; Belleville, 10.50; Bethel, 5.25; Canal Fulton, 5; Congress, 9.50, Wide Awake, 3.65; Creston, 3.50, Gleaners, 7.30; Dalton, 10, Y. L. B., 11; Doylestowu, 9 25; Fredericksburg, 28.70; Hayesville, 28; Hopewell, 24, Holcomb Bd., 61.55, Children of the King, 13; Jackson, 51.20; Lexington, 9.40; Loudonville, 9; Mansfield, 66.16, Y. P. B., 30; Millersburg, 21.52, Children's Bd., 1.10; Nashville, 14; Orange, 9, King's Daughters, 14; Orrville, 33.50; Perrysville, Golden Links, 4.62; Savannah, 31.80, Y. L. B., 30; Shelby, Mrs. Ryall, 1; Shreve, 10, Y. L. B., 10; Wayne, 25.79, Y. P. B., 4.40; Wooster, 1st, 68.13, Y. L. B., 30, Wayside Workers, 15; Wooster, Westminster, 208, Y. L. B., 52, Boys' Bd., 30, Coan Bd., 11, Myers Mem. Bd., 30, 1,162.32

ZANESVILLE.—Chandlersville, 19; Clark, 14; Coshocton, 8, Cary Bd., 11 50; Dresden, 25; Duncan's Falls, 32; Fredericktown, Y. P. S., 45.98; Granville, 100, Earning Givers, 3, King's Builders, 7.50, Female College, 30; High Hill, 23; Homer, 10; Jefferson, 15.50; Jersey, 36; Keene, 8.25; Madison, 25; Martinsburg, 14.50, Y. L. B., 8.20; Mt. Pleasant, 3.85; Muskingum, Y. L. B., 16; Mt. Vernon, 70.28, Mary Jones Bd., 10; Mt. Zion, 12; Newark, 1st, 20, Y. P. S., 12.46, Hope, 5, Grant Jones Bd., 5, Lodiana Bd., 5; Newark, 2d, 75; New Concord, 33, Circle, 8.80, Pleasant Hill Bd., 22.70; Norwich, 18; Pataskala, 20; Roseville, 3; Utica, 11.55, Y. L. B., 1, Helping Hands, 1; West Carlisle, 12; Uniontown, 5.25; Zanesville, 1st, 30, Y. L. B., 21, Eager Gleaners, 1, May Flower Bd., 5; Zanesville, Putnam, 36.32, Mrs. Potwin, 25, Y. L. B., 11.60, Coral Workers, 1; Zanesville, 2d, 102.82, Y. L. B., 33.25, Golden Rule Bd., 28.29, 1,112.65

MISCELLANEOUS.—Scranton, Pa., Lilies of the Field, 25; Mrs. N. C. C., 5, 30

Total receipts for April, 1889,	$61,636.80
Total for year ending April 20, 1889,	$143,488.74

Receipts from May 1, 1889.

BALTIMORE.—Baltimore, 1st, Girls' Soc., 50; 12th Ch., Lindsay H. Pettit (4 yrs. old), 2.65. 52.65

CLEVELAND.—Brecksville, 3; Cleveland, Beckwith Ave., 5; Painesville, Lake Erie Sem., 30; South New Lyme, 4, 42

JERSEY CITY.—Arlington, 25; Rutberford, 30.68; Pres. Soc., 30, 85.68

LACKAWANNA.—Scranton, 2d, 88.35

MORRIS AND ORANGE.—Orange, Central, 90, S. S., 30, 120

NEWARK.—Montclair, Trinity, Mrs. J. N. Frencb and Son, 50

NEW BRUNSWICK.—Amwell, Reaville S. S., 10

PHILADELPHIA.—4th Ch., 50; Old Pine St., Buds of Promise, 30; Walnut St., Peking Bd., 10, 90

PHILADELPHIA CENTRAL.—North Cb., S. S. No. 2, 35

PITTSBURG AND ALLEG. COM.—Pittsburg, 3d, 14, S. S., 61, 75

SHENANGO.—New Brighton, Selma Bd., 6.50

SYRACUSE.—Park Ch., 50

WASHINGTON CITY.—New York Ave. Ch., a friend, 50

MISCELLANEOUS.—Conshohocken, Pa., Mrs. J. G. Symmes, 1; "Ohio," 12; Phila., E. M. S., 2, Anonymous, 10, Miss Harriette Gregory, 10, Mrs. Jane Page, 10; Pittston, Pa., Miss May D. Strong, 4; Scranton, Pa., Lilies of the Field, 5; Wilkes-Barre, Pa., Mrs. Grace Lea Hunt, *in mem.*, 60; Wooster, O., Miss Delia McCortle, 20; Interest on investment, 119.80, 253.80

Total for May, 1889,	$1,008.98

Box valued at $25 sent to Mrs. Trippe, Seneca Reservation, N. Y., by Band, Glenolden, Pa. Box valued at $50 to Miss Bartlett, Teberan, Persia, by Y. P. Societies, Erie Pby.

MRS. JULIA M. FISHBURN, *Treas.*,
June 1, 1889. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to May 20, 1889.

CHICAGO.—Arlington Heights, 23; Chicago, Miss Florence Wells, 2.35; 1st, 45.75; 2d, 197.50; 3d, Mr. Steven W. Rawson, 3, Boys' Bd., 7.50; 4th, 23.35, Y. L. S., 34.20, Boys' Haystack Society, 15; 6tb, Y. L. S., 16.50; 8th, 7; Ch. of the Covenant, 7.75; Evanston, Y. L. S., 50; Lake Forest, Y. L. S., 10, Steady Streams, 9.73, Clara, Beth and Ada Cutting, 2.50; Maywood, A Friend 10; Woodlawn Park, 26, 491.13

DES MOINES.—Des Moines, Central Ch., 9.18, S. S. M. S., 20; Indianola, Memorial to Perry O. Berger, 5; New Sharon, 2.50; Osceola, 6.15, 42.83

DETROIT.—Detroit, 1st, Richardson Bd., 20; Norris, Bd., 1; Wyandotte, 3; Ypsilanti, 30, 54.00

INDIANAPOLIS.—Bloomington, Gretta Holliday Bd,, 9.00

IOWA.—Martinsburg, Mr. Neri Ogden, a memorial offering, 300.00

IOWA CITY.—Crawfordsville, 5; Davenport, 1st, 25; Washington, 2; What Cheer, 2, 34.00

MILWAUKEE.—Milwaukee, Immanuel Ch., Y. L. S., 37.50
MONROE.—Quincy, 6.00
MUNCIE.—Anderson, 10.00
PEORIA.—Galesburg, Miss Mary R. Irwin, 15.00
PUEBLO.—Colorado Springs, 200; Leadville, 1st, 15.70, 215.70
SAGINAW.—Saginaw, Golden Rule Bd., 10.00
ST. PAUL.—Litchfield, 20; Minneapolis, 5th, W. M. S. and S. S., 7.35; St. Paul, Dayton Ave. Ch., 25, 52.35
VINCENNES.—Vincennes, Indiana Ch., S. S., 12.00
WINNEBAGO.—Omro, 4.25, S. S., 1.85, 6.10
MISCELLANEOUS.—Interior subs., Park City, Utah, 1, Ft. Wayne, Ind., 2; Offering at Annual Meeting, 268; A friend from Ohio, 20; A "shut-in widow," 1; Beta, a thank offering, 5; Sale of Oriental pipe, 2.50; B. R., 25 cts.; Readers of W. W. for W., 2; Laguna, N. Mex., Miss Floretta Shields, 25; Washington, D. C., Mrs. Benjamin Harrison, 1; "One who remembers with delight the days when she was aux. to the W. B. N. W.," 2.50, 330.25

Total for month ending May 20, 1889, $1,625.86

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, May 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for April and May, 1889.

BROOKLYN.—1st, 7.26, P. off., 13.41, Girls' Bd., 79; Greene Ave., 4.66; Lafayette Ave., P. off., 128.07; Memorial, 19.83; 2d, Y. P. Assn. C. E., 6.54; Trinity, 16.82; Westminster, 23.12, 308.71
CAYUGA.—Auburn, 1st, 25; 2d, Mrs. H., 5, Mrs. N., 5; Westminster, Boys' Bd., 9; Aurora, Soc. for Christian Work, 25; Wells College, 50, 119.00
CHEMUNG.—Dundee, 10.50; Elmira, Lake St., 50; Newfield, 5, 65.50
GENESEE.—Warsaw, Mrs. Nassau, 10.00
GENEVA.—Geneva, North, 4, Y. L. S., 56, S. S., 40, 100.00
HUDSON.—Goshen, Boys' Bd., 30; Unionville, 5, 35.00
LONG ISLAND.—Bellport, 10; Bridgehampton, 13; Cutchogue, S. S. Bd., 10; Greenport, 28.37; Moriches, 8.20; Shelter Island, S. S., 10, 79.57
LYONS.—Clyde, 10; Marion, 9.62; Newark, 24.27, Guild, 19.31; Ontario, 14; Palmyra, Mrs. Eaton's Primary S. S. Class, 5, 82.20
MORRIS AND ORANGE, N. J.—South Orange, 1st, S. S., 75.00
NEW YORK.—Brick, 43; Calvary, Progress Miss. Bd., 10.41, Earnest Workers, 25; Church of the Covenant, Mrs. Wm. E. Dodge, 300, Mrs. J. B. Scribner, 50; Fifth Ave., Y. L. S., 250, King's Children, 280; Fourth, Silver Link Soc., 50, Pansy, Soc., 40; Harlem, 60; Ladies' Christian Union, Mrs. W. F. Mortimer, 60; Madison Sq., 63.90; Mt. Washington Valley, 50; North, 60, Mrs. Rossiter's S. S. Cl., 30; Olivet, S. S., 30; Park, 50, Seekers for Pearls, 53.50, Light Bearers, 16.50; Scotch, 6.55; Thirteenth St., S. S., 50; University Place, 100, Y. P. M., 8.68, Light Bearers, 44 cts., Bethlehem Bd., 50; West, Children's Soc., 100; West End, S. S. Class, 4; Friends, 56; Miss Caroline C. Allen, 25; Miss Eveline W. Brainerd, 10; Boys in Earnest Club, 30 02, 1,063.00
NORTH RIVER.—Cornwall-on-Hudson, 11; Freedom Plains, 25; Little Britain, 4.80; New Hamburgh, 10; Newburgh, 1st, 25, 75.80
OTSEGO.—Worcester, Golden Links Bd., 25.00
ROCHESTER.—Fowlerville, Miss M. A. McKenzie, 3; Geneseo, 20; Groveland, 15; Rochester, Brick, Girls' Bd., 50; Central, 100, Jenny Lush Soc., 30, Y. P. S. C. E., 118.53; 1st, 50, Y. L. S., 50, S. S., 50, 486.53
ST. LAWRENCE.—Adams, 20.15; Carthage, 9; De Kalb Junction, 2.50; Dexter, 9, 40.65
STEUBEN.—Cuba, 17, Children's Bd., 5, 22.00
SYRACUSE.—Baldwinsville, Willing Workers, 10; Mexico, "Do All You Can" Bd., 28.83; Syracuse, Westminster, 5; Thank off., 5, 48.83
TRANSYLVANIA, KY.—Danville, 2d, S. S., 28.02; Lebanon, 1st, 25, 53.02
UTICA.—Augusta, 9; Boonville, 25; Clinton, 25; Houghton Sem. Y. L. S., 25; Utica, 1st, S. S., 67.60; Memorial S. S., 50; Utica Branch, 50, 251.60
WESTCHESTER.—Katonah, 15; South Salem, Female Charitable Soc., 20.80; Yonkers, 1st, 125; Westminster, Miss. Bd., 50, Miss Hicks's Bible Class, 6, 216.80
MISCELLANEOUS.—Bristol, Tenn., Miss T. A. Wood, 1.50; Cash, 72.50; Choconut Centre, Mrs. H. B. Williams, 5; Detroit, Mich., A friend of Missions, 20; Essex, Mrs. L. A. Noble, 4; Galesburgh, Ill., A friend, 1; Kearney, Neb., Mrs. Wm. Schramm, 5; Leaflets sold at Annual Meeting, 17; Monroe, Utah, Pres. S. S., 3.15; Offerings at Annual Meeting in Utica, 157, 286.15

$4,344.36

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
39 West 17th St., N. Y. City.

BOX LIST.

From Junior Forces, Brick Church, New York, to Mrs. Whiting, Peking, China, $20.00.
From Daughters of the Temple, of Lafayette Ave. Pres. Ch. Brooklyn, to Dr. Mary Niles, Canton, China.
From the Emily Chumasero Band, Rochester, to Dr. Mary Niles, Canton, China, $30.00
From Seaside Mission Band, Southampton, to Mrs. Hawkes, Hamadan, Persia, $20.00.
From the C. C. C. Club, of Church of the Puritans, to Mrs. Hawkes, Hamadan, Persia, $3.00.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York, from February 1, 1889, to April 18, 1889.

ALBANY.—Albany, 1st, 250.55; 2d, 360; 3d, 50; 4th, 588.20; State St., 154; West End, 22.50; Madison Ave., 128.81; 6th, 75; Amsterdam, 2d, 314.36; Ballston Centre, 22; Ballston Spa, 180; Bethlehem, 8.75; Carlisle, 3; Charlton, 37.75; Esperance, 5; Gloversville, 63.38; Greenbush, 52.28; Johnstown, 155.35; Kingshoro, 20; Mariaville, 39; New Scotland, 5; Princetown, 51; Luzerne, 17.58; Sand Lake, 19; Saratoga, 1st, 154.30; Saratoga, 2d, 102.56; Schenectady, East Ave., 97; Schenectady, 1st, 302.66; Stephentown, 8; Tribes Hill, 8 42; West Galway, 3; West Milton, 13; West Troy, 41.35; West Troy Mem., 35.36; Jefferson, 13.25; Rexford Flats, 1, 3,402.41
COLUMBIA.—Ancram Lead Mines, 12.67; Ashland, 7.20; Cairo, 13; Canaan Centre, 40; Catskill, 113; Centreville, 4; Durham, 20.25; Greenville, 51; Hillsdale, 11.25; Hudson, 207.57; Hunter, 36.75; Jewitt, 20; Valatia, 26; Windham, 35; Lebanon Centre, 3; New Lebanon, 5; Special Gifts, 25.30, 630.99
CHAMPLAIN.—Ausable Forks and Black Brook, 20.89; Beekmantown, 3; Belmont, 14; Champlain, 20; Chateaugay, 17; Constable, 3; Keeseville, 18.74; Movers, 8.27; Plattsburgh, 15; Port Henry, 42.50, 162.40
TROY.—Cambridge, 116; Cohoes, 170.75; Fort Edward, 68,09; Glens' Falls, 128; Hoosac Falls, 99.50; Johnsonville, 39; Lansinghurgh, 1st, 73.81; Lansingburgh, Olivet, 30.90; Melrose, 25; Mechanicville, 7.25; North Granville, 53.32; Salem, 62; Sandy Hill, 44; Schaghticoke, 30; Troy, 1st, 423.85; 2d, 420.68; Bethany, 24; 9th, 143; Oakwood, 30.50; Park, 3.50; 2d St., 132.34; Westminster, 25.96; Woodside, 46.70; Waterford, 195.38; Whitehall, 102.62, 2,548.07

Total, $6,743.87
Miscellaneous, 182.35
Previously reported, 3,189.01

$10,115.23
Less amount return to Assistant Treas., 50.00

Total for year, $10,065.23

MARY E. CHURCH, *Treas.*
SARATOGA, May 4, 1889.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, from April 20, 1889.

KAN. CITY.—Kan. City, 1st, 10; 2d, 70.45; Westfield, 5, 85.45
OZARK.—Carthage, 19.75
PLATTE.—Parkville, 14.00
SOLOMON.—Mrs. George S. Bishop, Mankato, 5.00
ST. LOUIS.—St. Louis, Wash. and Compt. Ave. Aid, 105; Mrs. S. A. Miller, 15, 120.00
TOPEKA.—Clinton, 4.62; Topeka Pres. Coll., 23.35, 27.97

Total receipts for For. Fund during month, $272.17
Previously acknowledged, 380.58

Total receipts for For. Fund since April, 1, 1889, $652.75

MRS. DANIEL KUHN, *Treasurer*,
May 20, 1889. 1608 Chouteau Ave., St. Louis.